BUDDHIST PSYCHOLOGY & PHILOSOPHY FOR MODERN MINDS

Volume 6 — *Yamaka:* The Book of Pairs (Testing Terms Both Ways)

Series: Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma

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Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)

This series translates classical Abhidhamma into teachable methods for modern classrooms. Each volume blends precise doctrine with practical drills, high-contrast plates, and fixed assessment packs so learners can test, correct, and reuse what they learn. Vol. 5 trains “debate hygiene” and bounded conclusions; it also bridges forward to Vol. 6 (pair-testing) and Vol. 7 (conditionality).

Buddhist Psychology & Philosophy for Modern Minds

Volume 6 — Yamaka: The Book of Pairs (Testing Terms Both Ways)

By ***Bhikkhu Indasoma Siridantamahapalaka***

ဝန္ဒနာ

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓဿ ဒန္တဓာတုယော မဟာသရီရဓာတုယော ဝန္ဒနံ ကရောမိ ၊ ဗုဒ္ဓဿ ဒန္တဓာတုယော ဥဘတော ဟတ္ထေ ဓာရေန္တော ပသန္နစိတ္တော၊သက္ကစ္စံ ပူဇံ ကရောမိ၊ ဂရုကရောန္တော နမာမိ။

ဣမာ ဗုဒ္ဓဿ ဒန္တဓာတုယော သဒ္ဓါ-ပသာဒေန ပူဇေမိ၊ အဓိဋ္ဌာန-ပရမိယာ လဒ္ဓါ၊မယာ ရက္ခိတာ သုပ္ပတိဋ္ဌိတာ။

ဣမာ ဓာတုယော ဣဓ ပတိဋ္ဌိတာ သွာဂတ နာမ ဝိဟာရေ၊

တာသံ ရက္ခဏ-ဂေါပန-ပရိဟာရ-ကရဏံ ၊ မယာ ဘိက္ခု ဓမ္မသာမိ သိရိဒန္တမဟပါလက နာမ သက္ကစ္စံ ပဝတ္တတိ။

ယာ ဒိသာ လောကဓာတူသု ၊ ဗုဒ္ဓါနုဘာဝေန ဇောတန္တိ၊ တာဒိသေန အနုဘာဝေန ဣမာ ဓာတုယော သုပ္ပရိဂ္ဂဟိတာ ဟောန္တု။

သဗ္ဗန္တရာယာ ဝူပသမ္မန္တု ၊ သဗ္ဗုပဒ္ဒဝါ နဿန္တု၊ ကာယိကာ စေတသိကာ ရောဂါ ဝူပသမ္မန္တု၊ ကမ္မံ ဣဒံ အနဝဇ္ဇံ နိဋ္ဌံ ဂစ္ဆတု။

ဣမသ္မိ ပုညကမ္မသ္မိ ဖလေန၊ ဣမိဿာ ဒန္တဓာတုပူဇနာယ အာနိသံသေန၊ အာယု ဝဏ္ဏော သုခံ ဗလံ ပညာ စ ၊ မယ္ဟံ စ သဗ္ဗေသံ စ သတ္တာနံ ဝုဋ္ဌန္တု၊ သမ္မာ သမ္ဗဇ္ဇန္တု။

အန္တော အန္တော သတတံ ရက္ခာ၊ ဗာဟိရံ သဗ္ဗယောဂ-ဝူပသမော ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရီ ၊ ဣတိ ဒန္တဓာတုယော နမသ္သာမိ။

Namo tassa bhagavato arahato sammāsambuddhassa.

Buddhaṁ saraṇaṁ gacchāmi. Dhammaṁ saraṇaṁ gacchāmi. Saṅghaṁ saraṇaṁ gacchāmi.

Abhidhammassa garuṁ katvā, Buddhasāsanassa hitāya sukhāya ca,

imaṁ navakoṭṭhāsa-abhidhammagranthaṁ sampādetuṁ paṭipajjāmi.

Sabbantarāyavinodanatthaṁ, sabbupaddavavupasamanatthaṁ,

kalyāṇamittānaṁ anuggahena, pīṇitacittena kataññutāya ca,

kammantaṁ idha suciṇṇaṁ hotu.

Yaṁ kiñci dosaṁ uppajjeyya, taṁ khamantu sabbe satthariyā.

Puññañca mayaṁ pasavāma, taṁ sabbasattānaṁ hitāya saṅvibhajāma.

Imassa kammassa puññaphalena,

āvuso, ayaṁ navakaṇḍa-abhidhammasarīso

aniṭṭhāraham anāvikaraṇaṁ anupaddavaṁ

sampatti-paripūrakaraṇaṁ ca hotu.

Dhammo have rakkhati dhammacāriṁ (dhp-aṭṭhakathā niddesaṃ);

sabbītiyā sabbayogā ca vūpasammantu.

Sukhaṁ hotu kalyāṇaṁ, kiccassa niṭṭhānaṁ sukhato nipphattu,

anāmayena, averena, abyābajjhena.

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The Author
The office of Siridantamahapalaka
The Hswagata Buddha Tooth Relics Preservation Museum,Myanmar.

နမော တဿ ဘဂဝတော အရဟတော သမ္မာသမ္ဗုဒ္ဓဿ။

ဗုဒ္ဓံ သရဏံ ဂစ္ဆामိ. ဓမ္မံ သရဏံ ဂစ္ဆာမိ. သင်္ဃံ သရဏံ ဂစ္ဆာမိ။

အဘိဓမ္မသ ဂရုံ ကတ္တာ၊ ဗုဒ္ဓသာသနဿ ဟိတာယ သုခါယ စ၊
ဣမံ နဝကောဋ္ဌာသ-အဘိဓမ္မဂြန္ထံ သမ္ဘာဒေတုံ ပဋ္ဌိပဇ္ဇာမိ။

သဗ္ဗန္တရာယဝိနောဒနတ္ထံ၊ သဗ္ဗုပဒ္ဒဝဝုပသမနတ္ထံ၊
ကလျာဏမိတ္တာနံ အနုဂ္ဂဟေန၊ ပီဏိတစိတ္တေန ကတညုတာယ စ၊
ကမ္မန္တ ဣဓ သုစိဏ္ဏာ ဟောတု။

ယံ ကိဉ္စိ ဒေါသံ ဥပဂဇ္ဇေယ္ယ၊ တံ ခမန္တု သဗ္ဗေ သတ္ထာရိယာ
ပုညဥ္စ မယံ ပသဝါမ၊ တံ သဗ္ဗသတ္တာနံ ဟိတာယ သင်္ဂဗာဇမ
ဣမဿ ကမ္မဿ ပုညဖလေန၊
အာဝုသော၊ အယံ နဝကဏ္ဍ-အဘိဓမ္မသရီသော
အနိဋ္ဌာရဟံ အနာဝိကရဏံ အနုပဒ္ဒဝံ
သမ္ပတ္တိ-ပရိပူရကရဏံ စ ဟောတု။

ဓမ္မော ဟဝေ ရက္ခတိ ဓမ္မစာရိံ ၊
သဗ္ဗီတိယာ သဗ္ဗယောဂါ စ ဝူပသမ္မန္တု။

သုခံ ဟောတု ကလျာဏံ၊ ကိစ္စဿ နိဋ္ဌာနံ သုခတော နိပ္ဖတ္တု၊
အနာမယေန၊ အဝေရေန၊ အဗျာပဇ္ဈေန။

ဘိက္ခု ဓမ္မသမိ @ ဘိက္ခု ဣန္ဒသောမ သိရိဒန္တမဟာပါလက

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Volume 6 — Yamaka: The Book of Pairs (Testing Terms Both Ways)

By

Bhikkhu Indasoma Siridantamahapalaka

Series assessment model (per chapter): 10 True/False, 10 Fill-in, 10 Matching, 1 Label-the-Diagram, 2 Short Answers, 1 Scenario Case, 1 Micro-log, 5-item Quick Quiz; keys follow each pack.

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Dedication

For the teachers who kept terms clean,

for the students who asked the second question,

and for every community that prefers clarity to victory.

May Yamaka train our speech to be careful and our seeing to be kind.

— Bhikkhu Indasoma Siridantamahapalaka

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Gratitude is extended to:

- ***Mogok Sayadawgyi's lineage**, whose cycle diagrams inspired this teaching method.*

- ***Dr. Sīlānanda**, **Dr. Mehm Tin Mon**, and **Ashin Janakābhivaṁsa**, whose works on Abhidhamma in daily life serve as doctrinal anchors.*

- *The learners, teachers, and colleagues who piloted classroom drills and feedback exercises that shaped the "Practice Packs" in this volume.*

House Style & How to Use This Book

- ***Two rails, one discipline.** Speak conventionally (paññatti) when coordinating; test claims on the **ultimate** rail (paramattha). Keep them distinct.*

- ***Lawful sequences.** Do not skip functional steps. Example: phassa → vedanā → only then consider leaning/craving.*

- ***Door before meaning.** Sense-door first, mind-door for meanings; keep the handoff explicit.*

- ***Plates.** Each chapter begins with a diagram hook and ends with a complete assessment pack for immediate classroom deployment.*

- ***Forward links.** Vol. 6 trains Yamaka-style pair checks ("Is X always Y? Is not-X not-Y?"). Vol. 7 trains Paṭṭhāna conditions so you can show precisely how this makes that happen.*

What This Volume Trains — Volume 6: Yamaka (Testing Terms Both Ways)

Core competencies

- ***Pair-testing literacy.** Ask and answer both questions: "Are all X Y?" and "Are all Y X?" Identify inclusion vs identity, converse, and scope errors.*

- ***Bounded statements.** Rewrite sweeping claims into precise, teachable lines that state scope, conditions, and edge cases.*

- ***Rail discipline.*** *Keep coordination on paññatti; test truth on paramattha without smuggling conventional talk into ultimate analysis.*

- ***Lens placement.*** *Declare and hold the right lens for the claim: khandha, āyatana, or dhātu.*

- ***Minimal lawful order.*** *Keep at least phassa → vedanā → then assess leaning; never argue outcomes from scrambled timelines.*

- ***Door–object legality.*** *Verify that a proposed X→Y is even possible at the door in question before debating it.*

Habits of mind

- ***Precision over persuasion.*** *Prefer falsifiable, bounded claims to rhetorically satisfying ones.*

- ***Edge-case hunting.*** *Proactively seek counter-instances to stress-test definitions.*

- ***Term hygiene.*** *Track when a term shifts sense across chapters (e.g., vedanā as aggregate vs as tone in a micro-episode).*

Classroom moves you will master

1. ***State*** *a proposition cleanly (no hidden agents or times).*

2. ***Place*** *the analytical lens (khandha/āyatana/dhātu).*

3. ***Split rails*** *(conventional vs ultimate) before any testing.*

4. ***Run the pair****: X→Y and Y→X, collecting counter-examples.*

5. ***Rewrite*** *the result as a bounded statement with explicit scope.*

6. ***Flag a condition*** *candidate to verify later in Vol. 7 (e.g., ārammaṇa, anantara, āsevana, adhipati, upanissaya).*

Domains covered with pairs (and what each trains)

- ***Roots (mūla).*** *Distinguish wholesome states from wholesome roots; catch converse traps.*
- ***Aggregates (khandha).*** *Separate feeling as aggregate from ethical valence.*
- ***Sense bases (āyatana).*** *Keep door–object legality explicit; prevent mind-door meanings at sense-doors.*
- ***Elements (dhātu).*** *Work cleanly with door/object/knowing triads.*
- ***Truths (sacca).*** *Word claims about dukkha and origin without overreach at the vedanā→taṇhā hinge.*
- ***Formations & faculties, latent tendencies, consciousness, phenomena.*** *Build category edges that won't collapse under examples.*

Assessment alignment (per chapter)

- *10 T/F to check pair-logic reflexes*
- *10 Fill-in for definitions and lawful order*
- *10 Matching to link terms, lenses, and examples*
- *Label-the-diagram, 2 Short Answers, 1 Scenario Case, 1 Micro-log, 5-item Quick Quiz*
  All keyed for immediate feedback and class reuse.

Transfer to practice and research

- ***From claim to protocol.*** *Your bounded statement becomes the method line in practice logs and study designs.*
- ***From pair to condition.*** *What survives the pair in V6 becomes the relation to test in V7 (Paṭṭhāna).*
- ***From classroom to life.*** *Apply pair-testing to real episodes (notifications, meetings, social feeds) to prevent sloppy cause claims.*

Deliverables you'll use

- ***Plates:*** *A4 landscape PNG (300 dpi, labels outside, one overlay) for the Pair Loop, Lens Picker, and Door–Object Legality.*

- ***Tables:*** *Pair-Question Templates; Edge-Case Collector; Bounded-Statement Frames.*

Readiness checklist for Vol. 7

- *I can pair-test any doctrinal claim without switching rails mid-sentence.*

- *I can name the lens and keep it stable through the argument.*

- *I can produce a bounded statement that suggests at least one plausible Paṭṭhāna relation to verify.*

Abbreviations & Conventions

- ***CMA*** *— A Comprehensive Manual of Abhidhamma (Bhikkhu Bodhi)*

- ***DO*** *— Dependent Origination*

- ***KV*** *— Kathāvatthu*

- ***Paṭṭhāna*** *— Treatise on the 24 conditional relations (e.g., hetu, ārammaṇa, adhipati, anantara, upanissaya).*

- ***Pāli*** *terms appear in italics with diacritics.*

- ***Icons & plates*** *follow series specs noted in the Imprint.*

Reader's Guide

1. ***Start with Orientation + Diagram Hook*** *in each chapter to lock a lawful vantage.*

2. ***Run the workflow****: define terms at paramattha, place lens (khandha/āyatana/dhātu), check conditions, then conclude modestly.*

3. ***Use the assessment pack*** *immediately after teaching; answer keys follow for fast feedback.*

About the Author

Bhikkhu Indasoma Siridantamahapalaka *writes and teaches Abhidhamma for contemporary learners, building plate-driven classrooms that keep rails distinct, links lawful, and conclusions bounded. His work emphasizes present-moment observables and careful use of terms so practice stays clean and teachable.*

A Note to Teachers

- *Project or print plates at full size; keep labels outside and use only one overlay per plate.*

- *When students make broad claims (always/never), deploy a quick* ***pair-check*** *and add one named* ***condition*** *before accepting any conclusion.*

Gratitude

To the communities of practice who prefer careful seeing to quick agreement. May these pages help reduce heat and increase clarity.

Introduction to the Volume

This volume trains a single, stubborn habit: testing terms from both directions so your statements become precise, teachable, and reusable. The Yamaka method asks two questions for every doctrinal claim: "Are all X Y?" and "Are all Y X?" Those twin probes expose common traps (identity vs inclusion, bad converse, scope creep) and force you to rewrite sweeping claims into bounded truths that actually survive contact with experience.

You'll work across ten classic domains: roots (mūla), aggregates (khandha), sense bases (āyatana), elements (dhātu), truths (sacca), formations, latent tendencies (anusaya), consciousness (citta), phenomena (dhamma), and faculties (indriya). Each chapter opens with a short Orientation and a Diagram Hook, then moves straight into pair-testing on modern, ordinary episodes (phone notifications, class feedback, meetings), so the method never floats above life.

House rules stay in force: keep rails distinct (coordination on paññatti, truth-testing on paramattha), declare your analytical lens up front (khandha/āyatana/dhātu), and respect minimal lawful order (at least phassa → vedanā → only then assess any leaning). Visuals follow classroom spec: A4 landscape plates, PNG @300 dpi (sRGB), labels outside, one overlay, Pāli in italics. Each chapter closes with the fixed assessment pack so skills get measured, not merely admired.
(Source: Volume 6 Syllabus — Yamaka)

How to Use This Book (Learners)

1) Start with the Hook, then name your lens.

Read the Orientation and inspect the Diagram Hook. Before you argue anything, declare the lens you're using: khandha (aggregates), āyatana (door–object legality), or dhātu (door/object/knowing triads). This prevents illegal imports later.

2) Split the rails.

Write the conventional version for coordination (who, when, setting) and the ultimate version for testing (paramattha dhammas only: citta, cetasika, rūpa, nibbāna). Don't mix them in the same sentence.

3) Run both questions.

Ask X→Y and Y→X. Collect counter-instances. Mark whether failures are inclusion errors, converse errors, or scope errors.

4) Rewrite as a bounded statement.

Keep what survived and state scope, conditions, and edge cases. Use a clean frame: "Within lens L, given conditions C, X implies Y; not all Y implies X."

5) Check lawful order and door-object legality.

Make sure your episode actually allows the claim at that door. Keep at least phassa → vedanā visible before inferring any taṇhā.

6) Lock it with the assessment pack.

Each chapter ends with: 10 T/F, 10 Fill-in, 10 Matching, 1 label-the-diagram, 2 short answers, 1 scenario case, 1 micro-log, and a 5-item quick quiz. Use the keys immediately to tighten feedback loops.

7) Carry one line into life.

Move a single bounded statement from each chapter into your daily micro-log template. Treat it as a hypothesis you can test at the next notification, meeting, or scroll.

Quick tools you'll reuse:

- ***Pair Loop Plate:*** *a five-step visual for "Claim → Lens → Rails → Pair → Bounded Statement."*
- ***Lens Picker Table:*** *shows which questions belong to khandha/āyatana/dhātu.*
- ***Edge-Case Collector:*** *a mini-matrix for examples that break one direction but not the other.*

  (Source: Volume 6 Syllabus — Yamaka)

Relationship to Other Volumes

Vol. 5 — Kathāvatthu: Thinking Clearly in Disagreement.

Vol. 5 gave you debate hygiene: define terms on the ultimate rail, declare a lens, respect lawful order, and conclude modestly. Volume 6 stands on that ground and adds bi-directional pressure so your definitions don't leak at the edges. Where Vol. 5 trained bounded conclusions, Vol. 6 stress-tests them to make sure they deserve to survive.

(Source: Vol. 5 front-matter material and teaching method)

Vol. 7 — Paṭṭhāna: Conditional Relations.

After a claim survives both Yamaka questions, Vol. 7 asks the next honest thing: "Which conditions actually connect X and Y in lived episodes?" You'll tag candidate relations such as object (ārammaṇa), immediacy (anantara/samanantara), repetition (āsevana), predominance (adhipati), or decisive support (upanissaya). Translation: V6 locks category edges; V7 names the force that moves the episode.

(Source: Series syllabus; Paṭṭhāna overview plates)

Practice companions (Four Truths arc) and DO volumes.

Your pair-tested statements feed directly into the practice books (Seeing Dukkha, Breaking Samudaya, Realizing Nirodha, Walking Magga) at the present-arc hinge. They also plug into the Dependent-Origination plates as "clean claims" that can be traced across door–object–knowing without story-mixing. Volume 6 ensures the language you practice with is honest, minimal, and checkable.

(Source: Series practice manuals; DO plate specs)

The through-line you'll keep using:

Claim → declare lens → split rails → ask X→Y and Y→X → keep a bounded statement → in Vol. 7, tag a condition to verify. Clean pairs first, conditions second, practice always.

(Source: Volume 6 Syllabus — Yamaka)

May your dhātu reads illuminate the path.

Bhikkhu Indasoma Siridantamahapalaka

The Author

Preface

This volume trains the courage to ask the second question. In classrooms and research groups, claims often pass because they sound right in one direction. Yamaka refuses that shortcut. For every definition or doctrinal statement you'll ask both: "Are all X Y?" and "Are all Y X?" The habit exposes inclusion vs identity mistakes, bad converses, and scope creep, then forces a rewrite into a bounded statement you can actually teach and test. Canonically, Yamaka applies this bidirectional probe across ten arenas — roots, aggregates, bases, elements, truths, formations, latent tendencies, consciousness, phenomena, and faculties — which we mirror here with modern hooks and fixed assessments.

The house rules from earlier volumes still apply. We keep rails distinct: speak safely on the conventional rail (paññatti); test truth on the ultimate rail (paramattha). This prevents reification and keeps analysis on dhammas rather than stories. We also declare the analytical lens up front — khandha, āyatana, dhātu — so evidence and objections stay in bounds. These guardrails are not décor; they're the difference between a neat opinion and an accountable conclusion.

Your workflow is consistent: claim → lens → split rails → pair-test both ways → keep the bounded statement. We run this loop on real episodes (notifications, meetings, feedback) so the skill resides in perception, not just on paper. Each chapter keeps the series' assessment model — 10 True/False, 10 Fill-in, 10 Matching, plus label-the-diagram, 2 short answers, 1 scenario, 1 micro-log, and a 5-item quick quiz — to convert insight into habit with immediate keys. Plates follow the classroom spec for legibility and reuse (A4 landscape, PNG at 300 dpi, sRGB; labels outside; one overlay; Pāli in italics).

Where this book sits in the series: Vol. 5 gave you debate hygiene and bounded conclusions; Vol. 6 stress-tests those conclusions by checking both directions; Vol. 7 then explains "how" a surviving X→Y can hold in life by naming the relevant Paṭṭhāna relation (object, immediacy, repetition, predominance, decisive support, etc.). Clean pairs first, conditions second, practice always.

How to read this volume: begin each chapter with the Orientation and Diagram Hook, then do the pair drill before you let your mind settle on a conclusion. When a claim fails one direction, don't force it; repair the wording and move on. When a claim survives both directions, keep it small and scoped; in the next volume we'll test which condition actually

carries it in experience. If you keep the rails clean and the lens steady, the assessments will feel less like tests and more like mirrors of how you are already learning to see.

To all teachers and learners who prefer precision to heat: this book is for you. May these pages help you practice careful speech, confident analysis, and kind conclusions that survive contact with the world.

May these pages help you trade heat for light, and opinion for method.

With metta,

Sao Dhammasami

The Abhidhamma Awakened Collective

Access to Teaching Aids

A master QR links you to downloadable prompt cards, legality grids, and classroom overlays. Keep it handy for drills and assessments. The Global Figures and Tables lists in this volume align one-to-one with those downloads for easy lesson planning.

Epigraph

"Dhammo sandiṭṭhiko, akāliko, ehipassiko, opanayiko, paccattaṃ veditabbo viññūhi."
"The Dhamma is visible here-and-now, timeless, inviting inspection, leading onward, to be known individually by the wise."

"Yo dhammaṃ passati, so Tathāgataṃ passati."
"One who sees the Dhamma sees the Tathāgata."

Safety & Scope

This is an educational text on Buddhist analysis and practice. It is not a medical or psychological treatment manual. If your practice brings up distress, consult a qualified teacher or clinician.

Production Notes

Plates comply with house SOP: A4 at 300 dpi, labels outside, single overlay, high contrast. Use the legality matrix before emotion drills; script first 5–10 seconds when training anger, worry, or excitement; keep emergency interrupt one-liners visible.

Series Map (One-Page Cue)

Role of Volume 6 in the series

- ***Vol. 5 — Kathāvatthu:*** *build debate hygiene (rails, lens, lawful order, bounded conclusions).*

- ***Vol. 6 — Yamaka (this book):*** *stress-test every key term with a* ***pair****: "Are all X Y?" and "Are all Y X?" Keep only the bounded truth that survives.*

- ***Vol. 7 — Paṭṭhāna:*** *for each surviving X→Y, identify the* ***condition(s)*** *that actually connect them in lived episodes (e.g., ārammaṇa, anantara/samanantara, āsevana, adhipati, upanissaya).*

- ***Practice companions (Four Truths arc):*** *apply pair-clean statements at the present-arc hinge (contact → feeling → [cut] → craving) using clean door–object legality.*

- ***DO visual volumes:*** *reuse pair-survivor statements to trace lawful transitions across doors and mind-door handoffs.*

One-line through-path

Claim → declare lens (khandha/āyatana/dhātu) → split rails (paññatti/paramattha) → ***pair-test both ways*** *→ keep bounded statement → in Vol. 7, tag and test the specific Paṭṭhāna relation.*

Plate brief (drop-in for front matter)

- ***Plate S6.0 "Series Rail-Map: Definition → Pair → Condition."*** *A4 landscape PNG @300 dpi (sRGB); labels outside; one overlay. Tracks:*

    1. *Vol. 5 "Definition & Bounded Conclusion,"*
    2. *Vol. 6 "Pair-Test Both Ways,"*
    3. *Vol. 7 "Name Condition(s)."*

    Pedagogical purpose: keep learners from skipping straight from definition to causation without bidirectional testing.

Abstract

Volume 6 — Yamaka: The Book of Pairs (Testing Terms Both Ways) *trains bidirectional testing so doctrinal statements become precise, teachable, and reusable. For every proposition you ask two questions: "Are all X Y?" and "Are all Y X?" The method exposes identity vs inclusion mistakes, bad converses, and scope creep, then forces a rewrite into a bounded statement with explicit lens (khandha, āyatana, dhātu), rail discipline (paramattha for testing, paññatti for coordination), and minimal lawful order visible (at least phassa → vedanā → then assess any leaning). Ten classical domains are covered—roots, aggregates, bases, elements, truths, formations, latent tendencies, consciousness, phenomena, and faculties—using modern episodes (notifications, meetings, social feeds) so skills transfer to daily life. Each chapter opens with Orientation and a Diagram Hook and closes with a fixed assessment pack (10 T/F, 10 Fill-in, 10 Matching, label-the-diagram, 2 short answers, 1 scenario, 1 micro-log, 5-item quick quiz) with keys. Plates follow our classroom spec: A4 landscape PNG @300 dpi, labels outside, one overlay, Pāli in italics. Situated between Vol. 5's debate hygiene and Vol. 7's Paṭṭhāna relations, this volume locks category edges first so later you can name which condition actually carries X→Y in lived experience.*

(Source: Volume 6 Syllabus — Yamaka; CMA; Nandamāla; Silānanda)

Keywords: *Yamaka; pair-testing; bounded statements; paramattha/paññatti; khandha/āyatana/dhātu; lawful sequence; classroom assessments; Abhidhamma pedagogy.*

Scope of Volume 2

In scope (what this book trains and assesses)

1. ***Pair-testing literacy*** *across ten domains: run X→Y and Y→X; classify failures (inclusion, converse, scope); derive bounded statements.*

2. ***Rail discipline****: keep conventional coordination (paññatti) distinct from ultimate testing (paramattha).*

3. ***Lens placement****: choose and maintain khandha (aggregates), āyatana (door–object legality), or dhātu (door/object/knowing triads) for every claim.*

4. ***Minimal lawful order****: keep at least contact → feeling visible before inferring leaning; prevent timeline shortcuts.*

5. ***Door–object legality checks****: ensure claims are even possible at the door in question; prevent mind-door meanings at sense-doors.*

6. ***Assessment habit****: per-chapter packs (10/10/10 + diagram + SA ×2 + scenario + micro-log + quick quiz) with answer keys for immediate feedback.*

7. ***Transfer to practice and research****: move one bounded line per chapter into micro-logs and study protocols; prepare to tag a candidate Paṭṭhāna relation in Vol. 7.*

Out of scope (what this volume deliberately does not do)

- *Full Paṭṭhāna taxonomy or proof of specific conditions in lived sequences (reserved for Vol. 7).*
- *Historical exegesis of the canonical Yamaka beyond what is needed to train the pair method.*
- *Ethics adjudication or "winning debates." The aim is clarity and teachability, not victory.*
- *Advanced meditative attainments or path/fruition diagnostics; here they appear only as clean examples for pair-testing when relevant.*

Deliverables

- ***Plates:*** *S6.0 Series Rail-Map; S6.1 Pair Loop; S6.2 Lens Picker; S6.3 Door–Object Legality Strip. A4 landscape, PNG @300 dpi, labels outside, one overlay, Pāli in italics.*

- ***Tables:*** *T6.A Pair-Question Templates; T6.B Edge-Case Collector; T6.C Bounded-Statement Frames; T6.D Lens Decision Guide.*

- ***Assessment model:*** *fixed pack per chapter with keys embedded for teacher use.*

Readiness hand-off to Vol. 7

By the end of Vol. 6, learners can:

- *pair-test any doctrinal claim without switching rails mid-sentence,*

- *hold a declared lens steady,*

- *produce a bounded statement that names at least one plausible Paṭṭhāna relation to verify next.*

  (Source: Volume 6 Syllabus — Yamaka; CMA overview on lenses and lawful sequence)

Relationship to Later Volumes

Where Vol. 5 leaves you.

By the end of this volume you can run a six-move workflow: state the claim, define terms on the paramattha rail, fix the lens (khandha/āyatana/dhātu), name at least one relevant Paṭṭhāna condition, test edges, and conclude with a bounded, reusable line. This is the "debate hygiene" foundation that the next books tighten and power up.

Vol. 6 — Yamaka: The Book of Pairs

What it adds. *Pair-testing ("Is X always Y? Is not-X not-Y?") locks definitions from both directions and catches scope creep before it spreads. In your own bridge chapter you already frame Yamaka as the tool for "tight scope checks."*

Why it matters after Vol. 5. *Our cautious, bounded conclusions improve when they survive a pair test. Yamaka's chapters (e.g., Citta-yamaka) probe categories down to moment analysis; this sharpens boundary sense built here in Vol. 5.*

Typical hand-off from this book.

- *Take a Vol. 5 claim like "All pleasant feeling becomes craving," then immediately run the pair "pleasant→craving?" and "not-pleasant→not-craving?" to expose edge cases before naming any condition. Your bridge exercises already rehearse this move.*

Vol. 7 — Paṭṭhāna: Conditional Relations

What it adds. *Conditional literacy with the classic 24 modes explains "how this makes that happen" beyond slogans. You've marked Paṭṭhāna as the treatise on conditions and listed starter modes we use in class: hetu, ārammaṇa, adhipati, anantara, upanissaya, etc.*

Why it matters after Vol. 5. *Vol. 5 trained you to avoid inevitability claims and to name at least one condition in every conclusion. Vol. 7 deepens that habit into a full map of support, proximity/contiguity, repetition, predominance, and decisive support so your "bounded statement" includes the most load-bearing conditioner.*

Typical hand-off from this book.

- *After your pair-test, verify the verdict by tagging one mode, just as Plate V5.21 already instructs: "State → test with a Yamaka pair → verify with one Paṭṭhāna condition."*

Pedagogical spine across 5 → 6 → 7

1. ***Rails stay distinct.*** *Conventional speech for coordination; ultimate analysis for testing. This never changes as you move forward.*

2. ***Lens first, always.*** *Your forward volumes still assume you declare khandha/āyatana/dhātu before arguing.*

3. ***Minimal lawful order.*** *You keep teaching "contact → feeling → then assess any leaning," with conditions explaining when leaning intensifies.*

4. ***Bridge practice is built-in.*** *The Vol. 5 bridge chapter already schedules mini-colloquia that use all three: our 6-moves, a Yamaka pair, and one Paṭṭhāna check.*

How this connects to the practice-facing companions

Your source table links this methodological arc to the ariyasacca companions (Seeing Dukkha, Breaking Samudaya, Realizing Nirodha, Walking Magga) so conclusions carry ethical temperature and path-factor language cleanly. The same table also names Breaking the Wheel as the DO companion that supplies door/object examples and "exit" phrasing for cautious conclusions.

Classroom glue. *In those DO plates, you already coach lawful micro-links like "Bases → Contact: fields impinge" and "Feeling → Craving: lusts after the pleasant," which align with our Vol. 5 sequence discipline and become analyzable with Paṭṭhāna in Vol. 7.*

summary

- ***Vol. 5*** *gives the workflow and bounded-conclusion habit.*

- ***Vol. 6*** *stress-tests every definition with Yamaka pairs to prevent scope errors.*

- ***Vol. 7*** *names the forces that actually push episodes along, using the 24 Paṭṭhāna relations.*

Use Plate V5.21 as your recurring bridge: Claim → Pair Test → Condition Check. It's the through-line from dispute to teachable clarity in this volume and the next two.

Takeaway

Vol. 3 is the ***grammar*** *of lived episodes. Master the triad, and the rest of the series becomes a set of clean add-ons: how to* ***speak*** *about it (Vol. 4), how to* ***argue*** *it (Vol. 5), how to* ***test*** *it (Vol. 6), how it* ***conditions*** *(Vol. 7), how to* ***practice*** *it (Vol. 8), and how to* ***teach*** *it (Vol. 9).*

May this volume help you see moments as moments—clearly, kindly, and to liberating effect.

With Respect

The Author

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka (Pen Name)

Homage

Homage to the Blessed One, the Worthy One, the Fully Enlightened One.

Volume 6 Syllabus — Yamaka: The Book of Pairs (Testing Terms Both Ways)

Series: *Buddhist Psychology & Philosophy for Modern Minds (Abhidhamma Awakened)*

Role of Vol. 6. *This volume trains the* ***pair-question method****: "Are all X Y? And are all Y X?" — used throughout the canonical Yamaka to remove ambiguity and fix precise usage of technical terms. Canonically, Yamaka contains ten chapters—****roots, aggregates, sense bases, elements, truths, formations, latent tendencies, consciousness, phenomena, faculties****—each probed by paired questions to lock definitions from both directions.*

Chapter-by-Chapter Briefs (with modern hooks & outcomes)

Ch. 1 — How Pairs Work (Method + Mūla-Yamaka primer: Roots)

Brief. *Learn the two questions and why* ***bi-directional*** *testing matters (X→Y does not imply Y→X). Start with* ***roots (mūla)*** *to feel the difference between "wholesome phenomena" and "wholesome roots."*

Hook. *Claim: "All wholesome states have wholesome roots." Test both directions and find counter-examples.*

Outcome. *Students can diagram a pair, propose counter-instances, and rewrite a bounded conclusion.*

Ch. 1 — How Pairs Work (Method + Mūla-Yamaka primer: Roots)

Orientation (why this matters)

The Yamaka method asks two disciplined questions: ***"Are all X Y?" and "Are all Y X?"*** *This bi-directional test snaps fuzzy claims into precise, teachable statements. In Abhidhamma, a word like "root" (mūla) is not a metaphor—it's a technical category: unwholesome roots (lobha, dosa, moha) and wholesome roots (alobha, adosa, amoha/paññā). By pairing claims both ways, we catch hidden scope errors, category leaks, and false necessities. We start with* ***roots*** *to feel the power of pairs before we extend to aggregates, doors, elements, and so on. (Source: Abhidhammattha-saṅgaha I–II; CMA chs. I–II, IV)*

Diagram Hook (what to draw/see; 1 caption)

Plate V6.1 "Pair Arrows over a Set"

Caption: "Test both directions: X→Y ? Y→X ? (Non-equivalence is normal.)"

Doctrinal Core (precise Abhidhamma explanation tied to sources)

- ***What "root" means.*** *In Abhidhamma, mūla denotes* ***six roots****: three unwholesome (lobha, dosa, moha) and three wholesome (alobha, adosa, amoha = paññā).* ***"Rootedness" is a feature of citta*** *(consciousness) classes; cittas are catalogued as* ***rootless, two-rooted, or three-rooted****. (Source: CMA ch. I "Roots"; ch. II citta classification)*

- ***Wholesome roots vs. wholesome states.***
  - *Wholesome roots =* ***categories*** *(alobha, adosa, amoha).*
  - *Wholesome states (kusala-dhamma) =* ***any wholesome mental phenomena****, e.g., a wholesome citta or a beautiful cetasika such as sati.*
  - ***Not every wholesome state is a root****; many are wholesome but* ***non-root*** *factors (e.g., sati, hiri, ottappa, passaddhi). (Source: CMA ch. IV "Beautiful factors")*

- ***Subtle point for pair-testing.*** *Among wholesome* ***kāmāvacara*** *cittas, some arise* ***with knowledge*** *(thus amoha/paññā present), others arise* ***without knowledge*** *(only alobha, adosa). So:* ***not all wholesome cittas are three-rooted****—some are* ***two-rooted****. (Source: CMA ch. II, the 8 kāmāvacara wholesome cittas with/without knowledge)*

- ***The pair you'll test today.***
  A) "Are all wholesome states rooted in wholesome roots?" → ***No****, because countless wholesome* ***cetasikas*** *(e.g., sati) are not* ***roots****, and "rootedness" is a* ***citta*** *property.*
  B) "Are all wholesome roots wholesome states?" → ***Yes****, each of alobha, adosa, amoha is by definition wholesome.*
  Then refine: "Are all ***wholesome cittas*** *three-rooted?" →* ***No*** *(two-rooted exist). "Are all* ***three-rooted cittas*** *wholesome?" →* ***Not all*** *(there are* ***three-rooted resultant*** *and* ***functional*** *cittas too; "wholesome" is a* ***kammic*** *status, not identical with three-rootedness). (Source: CMA ch. II on citta-jāti: kusala, vipāka, kiriya)*

Modern hook (live test). *Claim: "All wholesome states have wholesome roots."*

- *X =* ***wholesome states****; Y =* ***wholesome roots****.*

- *X→Y? No. (A wholesome factor like sati is not a root; "having roots" applies to* ***citta*** *classification.)*

- *Y→X? Yes. (Alobha/adosa/amoha are wholesome.)*

- *Bonus pair: "All wholesome cittas are three-rooted?" No; "All three-rooted cittas are wholesome?" Not necessarily (could be **resultant/functional**).*
  ***Bounded conclusion:** "Wholesome roots (alobha, adosa, amoha) are wholesome; many wholesome states are **not** roots; among wholesome cittas, some are two-rooted, others three-rooted."*

Practice Section (guided drills; 8–12 minutes)

1. ***Pair Diagram Relay (3–4 min, teams).** Teacher posts a claim. Teams draw two arrows on mini whiteboards and answer both: **X→Y? Y→X?** Require a one-line reason that pins the **category** (root vs. factor vs. citta).*

2. ***Root Cards Sort (3–4 min).** Deal a small deck: {alobha, adosa, amoha, sati, hiri, viriyā, passaddhi, chanda}. Learners sort into **Roots** vs. **Not-roots** and note one **daily observable** for a chosen non-root (e.g., sati = "keeps the object in view while reading").*

3. ***Scope-Fix Sprint (2–3 min).** Convert "All wholesome states have wholesome roots" into three **bounded** statements: (a) "All wholesome **roots** are wholesome states." (b) "Some wholesome **cittas** are two-rooted." (c) "Three-rooted cittas need not be kusala; they may be **vipāka/kiriya**."*

4. ***Modern dyad drill (1–2 min).** Office ping: "Motivation = wholesome root?" Pair-test to reveal **cetanā/chanda** (wholesome factors) ≠ **root** category.*

Assessment Pack (counts fixed)

A) True/False (10)

*1. In Abhidhamma, "roots" (mūla) are six: three unwholesome and three wholesome. **T***

*2. "Rootedness" is primarily a property of **citta** classification. **T***

*3. Sati (mindfulness) is one of the three wholesome roots. **F***

*4. Amoha is equivalent to paññā as a wholesome root. **T***

*5. All wholesome cittas are three-rooted. **F***

*6. Some wholesome cittas are only two-rooted (alobha, adosa). **T***

7. *Every wholesome state is a wholesome root.* ***F***

8. *All wholesome roots are wholesome states.* ***T***

9. *Three-rooted cittas are always kusala (kammically wholesome).* ***F*** *(can be resultant/functional)*

10. *Pair-testing checks* ***both*** *X→Y and Y→X.* ***T***

Answer key: *T, T, F, T, F, T, F, T, F, T.*

B) Fill-in-the-Blanks (10)

Word bank: ***alobha, adosa, amoha, lobha, dosa, moha, citta, cetasika, rootless, three-rooted***

1. *The wholesome roots are _____, _____, and _____.* → ***alobha; adosa; amoha***

2. *The unwholesome roots are _____, _____, and _____.* → ***lobha; dosa; moha***

3. *Rootedness is catalogued for _____, not for rūpa.* → ***citta***

4. *Mindfulness (sati) is a beautiful _____, not a root.* → ***cetasika***

5. *Some cittas lack any root; these are called _____.* → ***rootless***

6. *Cittas with all three roots are called _____.* → ***three-rooted***

7. *A wholesome citta may be two-rooted: _____ + _____.* → ***alobha; adosa***

8. *Amoha is also termed _____.* → ***paññā*** *(accept wisdom)*

9. *"Having roots" chiefly classifies the _____ type.* → ***citta***

10. *Whether a citta is kusala/vipāka/kiriya is its* ***jāti****, not its _____.* → ***rootedness*** *(accept "mūla class")*

Answer key: *as above.*

C) Matching (10) — Match A → B

A

1. *alobha*
2. *adosa*
3. *amoha*
4. *lobha*
5. *dosa*
6. *moha*
7. *Rootless*
8. *Two-rooted wholesome citta*
9. *Three-rooted citta*
10. *sati*

B

a) Non-greed

b) Non-hate

c) Non-delusion / wisdom

d) Greed

e) Hate

f) Delusion

g) No root present

h) alobha + adosa

i) alobha + adosa + amoha

j) Beautiful factor, not a root

Key: *1-a, 2-b, 3-c, 4-d, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j.*

D) Label-the-Diagram (1)

*On **Plate V6.1**, label the arrows explicitly for the claim "All wholesome states have wholesome roots":*

- *Left arrow: **Wholesome states** → **Wholesome roots?** (answer: **No**; category mismatch)*

- *Right arrow: **Wholesome roots** → **Wholesome states?** (answer: **Yes**)*
  *Add one sub-pair: **Wholesome cittas** → **Three-rooted?** (**No**) / **Three-rooted** → **Wholesome (kusala)?** (**Not always**).*

***Key:** Both directions shown with correct judgments and reasons.*

E) Short Answer (2)

1. *In 4–6 lines, explain why **pair-testing** prevents the mistake of calling sati a "root."*
   ***Key:** Distinguish **root category** vs. **beautiful factors**; "rootedness" classifies **citta**; show X→Y and Y→X failures.*

2. *Give one **bounded statement** about roots and wholesome cittas that a beginner can use this week.*
   ***Key:** e.g., "Some wholesome cittas are two-rooted (alobha, adosa); three-rooted cittas need not be kusala."*

F) Scenario Case (1)

***"Open-plan office ping."** A learner says: "Motivation is a wholesome root."*

- *Run the **pair**: "Are all cases of motivation roots? Are all roots motivation?"*

- *Give the **diagnosis**: motivation often points to **cetasikas** (cetanā, chanda, viriya), **not** to roots; roots are alobha/adosa/amoha.*

- *Conclude with a **bounded statement** and one **classroom cue** (e.g., name the factor you can observe in the next 60 seconds during a task start).*

***Model key:** category fix; pair answers; bounded line + cue.*

G) Micro-Log (1 — 60–90 s)

*"**Claim: ___**. **Pair:** X→Y __ / Y→X __. **Category fix:** citta / cetasika / root. **Bounded statement: __**."*

H) Quick Quiz (5)

1. *Name the three wholesome roots. →* ***alobha, adosa, amoha***

2. *"Rootedness" primarily classifies what? →* ***Citta (types of consciousness)***

3. *Is sati a root? →* ***No (beautiful cetasika).***

4. *Are all wholesome* ***cittas*** *three-rooted? →* ***No.***

5. *State the Yamaka rule in 7 words or fewer. →* ***"Test both directions: X→Y? Y→X?"***

Answer key: *as above.*

Takeaway Box (1–3 bullets)

- ***Pairs remove ambiguity:*** *always test* ***X→Y and Y→X****.*
- ***Roots are a category of their own:*** *alobha, adosa, amoha; don't confuse with other wholesome factors.*
- ***Rootedness ≠ wholesomeness:*** *some wholesome cittas are two-rooted; three-rooted can be resultant/functional.*

Figures & Tables (for production)

Figures (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay each)

- ***V6.1 Pair Arrows over a Set.*** *Two bold arrows over two circles (X, Y); overlay "Check both ways." Purpose: teach the shape of pair tests.*
- ***V6.2 Roots Palette.*** *Six badges (lobha, dosa, moha / alobha, adosa, amoha) with "belongs to" legend. Purpose: fix the root set visually.*
- ***V6.3 Rootedness Ladder.*** *Three columns: rootless → two-rooted → three-rooted; small note: "citta-level classification." Purpose: avoid category leaks.*

Tables

- ***T V6.1 Roots vs. Not-Roots Cheat-Sheet.*** *Columns: Item | Category (root/beautiful factor/other) | Quick cue | Common mislabel → Fix*

Item	***Category (root/beautiful factor/other)***	***Quick cue***	***Common mislabel → Fix***
lobha *(greed)*	***Root***	*Pulls toward owning/keeping*	*"It's just desire." → Greed is a root; not all desire is lobha.*
dosa *(hate)*	***Root***	*Pushes away with ill will*	*"It's anger tone." → Tone is vedanā; dosa is a root.*
moha *(delusion)*	***Root***	*Not-seeing, fogginess*	*"Wrong view = moha." →* ***Diṭṭhi*** *is a separate unwholesome factor under moha's sway.*
alobha *(non-greed)*	***Root***	*Letting go*	*"Generosity factor." → It's a root supporting generosity.*
adosa *(non-hate)*	***Root***	*Goodwill, non-aversion*	*"= mettā." → Mettā is a beautiful factor;* ***adosa*** *is the root behind it.*
amoha (paññā)	***Root***	*Understanding that cuts delusion*	*"Mindfulness = wisdom." →* ***Sati ≠ paññā****. Wisdom is the root; mindfulness is a beautiful factor.*
saddhā *(confidence)*	*Beautiful factor*	*Trust that steadies*	*"Root of wholesome." → Not a root; supports roots.*

sati *(mindfulness)*	*Beautiful factor*	*Non-forgetful, present*	*"A root." → Not a root; it rides with wholesome/functional cittas.*
hiri/ottappa	*Beautiful factors*	*Conscience/wise caution*	*"Fear/shame." → Moral guardians, not neurosis, and not roots.*
viriya *(energy)*	*Beautiful factor*	*Upright effort*	*"Root drive." → Power, not a root.*
pīti *(rapture)*	*Beautiful factor*	*Buoyant uplift*	*"Pleasant feeling." → It's a factor, not vedanā.*
tatramajjhattatā *(balance)*	*Beautiful factor*	*Evenness*	*"Upekkhā feeling." → This is mental balance, not neutral vedanā.*
mettā/karuṇā/muditā/upekkhā *(brahmavihāras)*	*Beautiful factors*	*Boundless attitudes*	*"= adosa." → Root vs. attitude: keep them distinct.*
diṭṭhi *(wrong view)*	*Other (unwholesome factor)*	*Misreading reality*	*"It's the delusion root." → It's a cetasika under* ***moha****, not a root itself.*
uddhacca *(restlessness)*	*Other (unwholesome factor)*	*Scattered buzz*	*"Hate energy." → Not dosa; it can pair with moha.*
thīna-middha *(sloth-torpor)*	*Other (unwholesome factors)*	*Heavy, stuck*	*"Just laziness." → Specific unwholesome pair; still not roots.*

ahirika/anottappa	*Other (unwholesome factors)*	*No conscience/no caution*	*"Courage." → It's moral blindness; not virtue.*

T V6.2 Pair Outcomes Matrix. *Columns: Proposition | X→Y? | Why | Y→X? | Why | Bounded restatement.*

Proposition (X, Y)	***X→Y?***	***Why***	***Y→X?***	***Why***	***Bounded restatement***
X: ***Wholesome states****; Y:* ***Have wholesome roots***	***Yes***	*Kusala cittas are always rooted in* ***alobha + adosa*** *(and sometimes* ***amoha****)*	***No***	*Kiriya/resultant sobhana can have wholesome roots without being kusala*	*"Every kusala is rooted in non-greed and non-hate; not everything with those roots is kusala."*
X: ***Greed-rooted cittas****; Y:* ***Unwholesome***	***Yes***	*Lobha-mūla is akusala by definition*	***No***	*Akusala also includes dosa-mūla and moha-mūla*	*"All greed-rooted are akusala; not all akusala are greed-rooted."*
X: ***Wholesome states****; Y:* ***Mindfulness present***	***Yes***	***Sati*** *accompanies sobhana (wholesome) cittas*	***No***	*Sati also occurs in* ***kiriya*** *(functional) cittas*	*"Wholesome states are mindful; mindfulness isn't only in wholesome."*
X: ***Three-rooted kāmāvacara cittas****; Y:* ***With knowledge (paññā)***	***Yes***	*3-rooted = alobha + adosa +* ***amoha (paññā)***	***Yes*** *(scope: sobhana kusala/kiriya)*	*When paññā is present in kāmāvacara sobhana, alobha/adosa are*	*"In sense-sphere sobhana, 'with knowledge' iff three-rooted."*

				necessarily present	
X: ***Jhāna factors****; Y:* ***Beautiful factors***	***Yes***	*They are sobhana cetasikas*	***No***	*Many beautiful factors aren't jhāna factors*	*"All jhāna factors are beautiful; not all beautiful are jhāna factors."*
X: ***Sobhana resultants****; Y:* ***Have wholesome roots***	***Yes***	*Sobhana vipāka carry alobha + adosa*	***No***	*Kusala and kiriya also have wholesome roots*	*"Resultants can be two-rooted; roots don't force 'resultant' status."*

T V6.3 Citta Rooting Examples (Kāmāvacara). *Columns: Citta type | With/without knowledge | Rooting (2R/3R) | Notes for class.*

Citta type (sense-sphere)	***With/without knowledge***	***Rooting (2R/3R)***	***Notes for class***
Mahā-kusala, somanassa, ñāṇa-sampayutta, asankhārika	***With***	***3R***	*Full trio* ***alobha/adosa/amoha****; "clear-seeing generosity/ethics" exemplar.*
Mahā-kusala, upekkhā, a-ñāṇa, sasaṅkhārika	***Without***	***2R***	*Ethical but no paññā; often needs prompting. Good "good-but-not-insightful" case.*
Mahā-kiriya, somanassa, ñāṇa-sampayutta, asankhārika *(arahant)*	***With***	***3R***	*Functional, not meritorious; same roots, different ethical valence. Contrast with kusala.*
Mahā-kiriya, upekkhā, a-ñāṇa	***Without***	***2R***	*Arahant's ordinary functional acts: clean, balanced, no paññā factor here.*

Sobhana vipāka, somanassa-sahagata	*n/a*	***2R***	*Resultant cittas don't carry the "with/without knowledge" flag; treat as two-rooted in class.*
Mahā-kusala, somanassa, ñāṇa-sampayutta, sasaṅkhārika	***With***	***3R***	*Same trio roots but with prompting; use to explain intention scaffolding.*

Answer Keys (collected)

- ***T/F:*** *1 T, 2 T, 3 F, 4 T, 5 F, 6 T, 7 F, 8 T, 9 F, 10 T.*
- ***Fill-ins:*** *as provided.*
- ***Matching:*** *1-a, 2-b, 3-c, 4-d, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j.*
- ***Diagram / SA / Scenario / Micro-log / Quick Quiz:*** *model answers and rubrics embedded above.*

Series Arc

*This opening chapter locks in the **pair-question habit** you'll use in every chapter of Vol. 6 (aggregates, bases, elements, truths, formations, latent tendencies, consciousness, phenomena, faculties). In Vol. 7 (Paṭṭhāna), these tighter definitions let you name **which** of the **24 conditions** actually relates your X and Y—turning clean terms into clean explanations. (Source anchors: Sangaha & CMA, as above.)*

Ch. 2 — Aggregates (Khandha-Yamaka)

Orientation

When we say "every mental event is an aggregate," we risk level-mixing. Aggregates (khandhā) are analytic bundles used to sort experience: rūpa (form) and four nāma aggregates—vedanā (feeling-tone), saññā (perception), saṅkhārā (formations), viññāṇa (consciousness). In Abhidhamma, nāma corresponds to the four mental aggregates, while rūpa is material, not mental . So we must test two directions:

Q(A→B): *Are all "mental events" "aggregates"?*

Q(B→A): *Are all "aggregates" "mental events"?*

Hook claim: *"Anxiety is vedanā." Pair-test: does the lived episode = one aggregate?*

Diagram Hook

Plate KH-2.1: Pair-Test Grid — "Episode ↔ Aggregates"

Draw a two-column A4 landscape grid: left = one everyday episode ("anxiety before a meeting"), right = five labeled boxes (rūpa, vedanā, saññā, saṅkhāra, viññāṇa). Arrows fans from the episode into multiple boxes to show decomposition (not identity). Caption: "An episode decomposes into several aggregates; no one aggregate = the episode."

Doctrinal Core

- ***Five aggregates.*** *Rūpa (material form); vedanā (pleasant, painful, neutral feeling-tone—threefold per SN 36) ; saññā (marking/recognizing); saṅkhārā (volitions and mental fabrications); viññāṇa (knowing). In Dependent Origination (DO), nāma aligns with the four mental aggregates, rūpa with the form aggregate .*

- ***Feeling is universal in mind.*** *Every citta is accompanied by some feeling-tone: pleasant, painful, or neutral (mental or bodily) , .*

- ***Yamaka pair-test (both directions).***

  - ***A→B ("mental event" → "aggregate"):*** *Any lived "anxiety" episode decomposes into multiple aggregates—e.g., fluttering chest (rūpa), tight unpleasant tone (vedanā), labeling "danger" (saññā), worrying intention/rumination (saṅkhārā), knowing the scene (viññāṇa). So it* ***has*** *aggregates, but* ***is not equal to*** *a single aggregate. Verdict:* ***Not identity; only inclusion.***

- ***B→A ("aggregate" → "mental event"):*** *The rūpa aggregate is material; it is not itself a "mental event." Verdict:* ***False*** *(not all aggregates are mental).*

- ***Why the hook claim fails ("Anxiety is vedanā").*** *Vedanā is just the tone inside the episode, a strategic pivot where DO can be cut (contact→feeling→craving). Treating the whole episode as vedanā inflates one part into the whole and hides the train to taṇhā , .*

- ***Cross-tie to Vol. 2 (Vibhaṅga).*** *There, we learn systematic dissection—e.g., reading an event via khandha/āyatana/dhātu. This Yamaka chapter plugs that analysis into precision tests to prevent level-mixing.*

Daily-life map (example). *Phone buzz → eye/ear door contacts → unpleasant/pleasant tone (vedanā) → perception "urgent" (saññā) → rumination/urge (saṅkhārā) → knowing the stream (viññāṇa). Only one box is vedanā; the whole chain is not.*

Practice Section (5–12 minutes)

1. ***Pair-Probe Drill (class, 6 min).*** *On whiteboard: write 4 statements; students classify as Identity / Inclusion / Exclusion.*

    - *"Every mental event* ***is*** *an aggregate." → Expose as* ***inclusion, not identity****.*

    - *"Every aggregate* ***is*** *a mental event." →* ***False*** *(because rūpa).*

    - *"Every citta has a feeling-tone." →* ***True*** *(universal vedanā) .*

    - *"Vedanā comes in three tones." →* ***True*** *(pleasant, painful, neutral) .*

2. ***Door→Tone Micro-loop (solo, 5 min).*** *Name door ("seeing"), then tone (pleasant/painful/neutral), then* ***stop****—do not feed craving; observe the "cut at vedanā" hinge .*

3. ***Episode Decompose (pairs, 6 min).*** *Partner A tells a 20-sec "anxiety" moment; Partner B decomposes into five boxes. Switch.*

Assessment Pack

True/False (10)

1. *All mental events are strictly identical to one aggregate.* ***F*** *— an episode decomposes into several aggregates.*

2. *Rūpa is not a mental aggregate.* ***T*** *— it's material.*

3. *Every citta carries some vedanā.* ***T***

4. *Vedanā is fivefold in Abhidhamma.* ***F*** *— threefold tone (pleasant/painful/neutral).*

5. *"Anxiety is vedanā" is exact.* ***F*** *— vedanā is one component.*

6. *Saññā marks features; it is different from tone.* ***T***

7. *Saṅkhārā covers volition/fabrication within nāma.* ***T***

8. *All aggregates are mental.* ***F*** *— rūpa is not.*

9. *The pair-test requires both A→B and B→A.* ***T***

10. *Cutting at vedanā can prevent taṇhā.* ***T***

Fill-in-the-Blanks (10)

Word bank: rūpa, vedanā, saññā, saṅkhārā, viññāṇa, nāma, tone, pleasant, painful, neutral

1. *The five aggregates include one material aggregate called* ***rūpa****.*

2. *The four mental aggregates are collectively called* ***nāma****.*

3. *Vedanā means feeling-****tone****.*

4. *The three basic tones are* ***pleasant****,* ***painful****, and* ***neutral****.*

5. *Recognizing "urgent email" belongs to* ***saññā****.*

6. *Worrying/ruminating belongs to **saṅkhārā**.*

7. *The bare "knowing" of the object is **viññāṇa**.*

8. *The phone's vibration and heartbeat are **rūpa**.*

9. *The ache in the gut as "bad" is **vedanā** (painful).*

10. *Saying "the episode equals one aggregate" confuses event with **aggregate** (category).*

Matching (10)

Match term → function/example

A. Vedanā → ( ) feeling-tone of experience

B. Saññā → ( ) marking/recognizing features

C. Saṅkhārā → ( ) intending, fabricating, worrying

D. Viññāṇa → ( ) bare knowing of object

E. Rūpa → ( ) material form/heartbeat/buzz

F. "Anxiety is vedanā" → ( ) level-mixing (part = whole) error

G. "Every citta has tone" → ( ) Abhidhamma universal

H. Three tones → ( ) pleasant/painful/neutral

I. Nāma → ( ) four mental aggregates

J. "All aggregates are mental" → ( ) false (because rūpa)

***Key:** A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.*

Label-the-Diagram (1)

Provide Plate KH-2.1 (episode on left; five boxes on right). Task: draw arrows from "anxiety before meeting" into each correct aggregate; put a red ✕ over "episode = vedanā".

Short Answer (2)

1. *Why does "episode = one aggregate" fail the Yamaka test?*

2. *Give a daily example where rūpa is present without calling it a "mental event."*

Scenario Case (1)

***Slack ping mid-focus:** You see the red dot, feel a pleasant tug, label "maybe urgent," intend to click, and you're off. Decompose into khandhā; then state whether "the Slack moment is vedanā." (Guide: door→phassa→vedanā; cut at tone) , .*

Micro-Log (1) — 60–90s

Template: "Door/Contact → Tone (P/U/N) [<2s? Y/N] → Did craving start? (Y/N) → Which aggregates were most salient? → What did I not feed?" (Use daily; vedanā pivot) .

Quick Quiz (5)

1. *Which aggregate is material?*
2. *Name the three tones.*
3. *Does every citta have vedanā?*
4. *Is saññā the same as vedanā?*
5. *Where is the practical "cut" in DO for this chapter?*

Reflection Ticket (1)

"When I say 'I'm anxious,' which specific aggregates am I talking about? What changes when I speak in aggregate-language instead of self-language?"

Takeaway Box

- *A lived episode decomposes into several aggregates; it is not identical to one.*
- *Not all aggregates are mental; rūpa is material. Nāma = four mental aggregates .*
- *Guard vedanā (pleasant/painful/neutral) to prevent taṇhā from igniting.*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside, one overlay each; Pāli italicized):

1. ***Plate KH-2.1*** *Pair-Test Grid — Episode ↔ Aggregates (learning goal: prevent identity errors).*
2. ***Plate KH-2.2*** *Nāma/Rūpa Split Bar — color-coded 1:4 mapping (form vs four mental aggregates) (clarifies class vs event) .*
3. ***Plate KH-2.3*** *DO Present-Arc Overlay — phassa→vedanā→(cut) to block taṇhā (practice anchor) .*

Tables:

1. ***T KH-2.A*** *Aggregate Quick-Gloss + Daily Cue (term | function | classroom cue).*

Term	***Function (what it does)***	***Classroom cue (10-second drill)***
Rūpa (material form)	*Body and sense-objects; what can press on a door (eye, ear, nose, tongue, body)*	*"Name the door + object: 'eye-door, color patches,' not 'car I want.'"*
Vedanā (feeling-tone)	*Pleasant, unpleasant, or neutral taste of the moment*	*"Label tone in 2 seconds: pleasant / unpleasant / neutral. Stop before story."*
Saññā (recognition)	*Marks and recalls features; makes a thing seem familiar*	*"Say the label cleanly: 'hearing: bell,' not 'urgent message.'"*
Saṅkhāra (formations)	*Intentions, impulses, mental habits that shape the next move*	*"Surface the verb: 'planning / pushing / holding.' Choose one skillful action."*
Viññāṇa (consciousness)	*The knowing at a door (seeing, hearing, smelling, tasting, touching, mind)*	*"Spot the knowing: 'ear-knowing of sound.' Keep it simple for one breath."*

2. ***T KH-2.B*** *Tone Map (door | typical vedanā | likely saṅkhāra | "do-not-feed" cue) .*

Door	***Typical vedanā profile***	***Likely saṅkhāra that follows***	***"Do-not-feed" cue (one-liner)***
Eye	*Often neutral; pleasant with novelty/beauty; unpleasant with glare/clutter*	*Scanning, comparing, judging appearance*	*"Note: seeing-color. One breath. Drop compare-talk."*
Ear	*Startle → unpleasant; music/affirmation → pleasant; chatter often neutral → irritating*	*Reacting, rehearsing replies, chasing praise*	*"Note: hearing-sound. No*

			reply-rehearsal for 1 breath."
Nose	*Strong pleasant with food/fragrance; unpleasant with rot/chemicals*	*Craving more, aversion/escape*	*"Label tone. Relax face. Stay for one full inhale."*
Tongue	*High pleasant/unpleasant swings; fast habit loops*	*Grabbing, rushing, "just one more"*	*"Place utensil down between bites. Name tone before next bite."*
Body (touch)	*Discomfort → unpleasant; comfort/warmth → pleasant; lots of low-grade neutral*	*Fidget, resist, sink into sloth*	*"Soften around sensation; widen field; choose posture, don't twitch."*
Mind (thoughts/images)	*Mixed; pleasant with fantasy/plan, unpleasant with worry/replay*	*Planning, ruminating, catastrophizing*	*"Name: thinking + tone. Write 1 next step or drop it. No looping."*

Use them as: door → tone → name the first impulse → one deliberate choice. That's it.

Answer Keys (Assessment Pack)

True/False: *1 F, 2 T, 3 T, 4 F, 5 F, 6 T, 7 T, 8 F, 9 T, 10 T.*

Fill-in-the-Blanks: *1 rūpa; 2 nāma; 3 tone; 4 pleasant/painful/neutral; 5 saññā; 6 saṅkhārā; 7 viññāṇa; 8 rūpa; 9 vedanā; 10 aggregate.*

Matching: *A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.*

Label-the-Diagram: *arrows to all five boxes; ✕ over identity claim.*

Short Answers (sample):

1. *Because an episode is a composite; aggregates are categories—identity fails both analytically and in Yamaka bi-direction.*

2. *The thump of a subwoofer: rūpa (vibration) occurs; not itself "a mental event."*

   Scenario (sample rubric): *correct 5-box decomposition + denial of "episode = vedanā," and a*

plan to cut at tone.

Micro-Log: *counted complete if door, tone, and "not fed" are recorded once.*

How this chapter links forward

- ***To Vol. 2 (Vibhaṅga):*** *The analytic lenses there supply the raw parts; Yamaka pair-tests here prevent over-reach ("part = whole").*

- ***To later Yamaka chapters:*** *exactly the same bi-directional rigor will be used for sense-bases, elements, truths, and formations—so terms stay clean when you debate or design practice.*

Source cues: Nāma–rūpa and aggregate mapping; vedanā triad; universality of feeling; present-arc "cut" at vedanā come from our internal manuals and handbooks (Source: ***Seeing_Dukkhasacca_Naa****;* ***Breaking the Wheel****;* ***A Comprehensive Manual of Abhidhamma****). See citations inline.*

Ch. 3 — Sense Bases (Āyatana-Yamaka)

Orientation

When we say "a notification is sound," we risk swapping levels—door vs. object vs. concept. Āyatana means the six bases/doors (cakkhu, sota, ghāna, jivhā, kāya, mano) that meet their proper objects to yield knowing. Training the Yamaka habit (test A→B, then B→A) locks terms so we don't call a visible icon "sound," or treat a mind-door concept as if it were an ear-object. In practice, this precision is where we steer contact (phassa) and tone (vedanā) skillfully. (Sense doors as "six doors enabling six knowings":)

Diagram Hook

Plate AY-3.1: "Door–Object–Knowing" Triads (Notification episode)

A4 landscape split: left = phone ***icon*** *(object: visible form), middle =* ***sound*** *ping (object: audible), right =* ***meaning*** *("meeting starts") as* ***mind-door concept****. Under each: the correct door (eye/ear/mind) and the matching consciousness. Caption: "One episode, three triads; don't swap doors." (Triad = base + object + consciousness:)*

Doctrinal Core

- ***What an āyatana is.*** *The "six bases" (saḷāyatana) are the living stage where door and object meet to enable knowing; how we run door policy shapes contact and feeling ().*

- ***Contact is triadic.*** *Contact arises when a sense-base, its proper object, and the matching consciousness coincide (e.g., ear + sound + ear-consciousness) (;).*

- ***Meaning needs the mind-door.*** *We first follow sound through ear-consciousness; meaning is grasped subsequently by a* ***mind-door*** *process working with* ***concept*** *(paññatti) "fashioned by worldly convention" ().*

- ***Illegal swaps (Yamaka tests).***

  - *A→B: "Every notification is sound."* ***False*** *as identity. A notification episode may* ***include*** *a sound-object, but also a visible icon and a mind-door concept.*

  - *B→A: "Every sound is a notification."* ***False.*** *Wind, traffic, birds are ear-objects, not "notifications."*

  - *Swap guard: never pair* ***ear-door*** *with* ***visible form*** *(that belongs to* ***eye-door****), nor treat* ***meaning*** *as an ear-object; meaning belongs to* ***mind-door*** *concept after the ear/eye process ().*

- ***Cross-tie to Vol. 3 (Triads / Dhātukathā).*** *Read each moment as a dhātu-triad: eye + form + eye-consciousness; ear + sound + ear-consciousness; etc. Labeling triads weakens self-view and prevents level-mixing (,).*

Daily-life map (notification).

1. ***Icon*** *pops (object = visible form → eye-door → eye-consciousness).*

2. ***Ping*** *sounds (object = sound → ear-door → ear-consciousness).*

3. ***Meaning*** *"Join now" appears (object = concept → mind-door process). Treating (3) as an ear-object is a swap error ().*

Practice Section (5–12 minutes)

1. ***Swap-Spotter (class, 5 min).*** *Teacher reads 6 statements; learners label each as* ***correct mapping*** *or* ***swap*** *(ear↔visible, mind↔sound, etc.).*

2. ***Triad Walk-through (solo, 5–7 min).*** *During two notifications, write three lines: "door / object / knowing" for each triad. Circle where* ***mind-door*** *entered with* ***concept*** *(;).*

3. ***Contact→Feeling Micro-drill (pairs, 5 min).*** *Name contact as triad; then name the* ***tone*** *that follows (pleasant/painful/neutral). Do* ***not*** *jump to meaning; keep the two distinct ().*

Assessment Pack

True/False (10)

1. *Āyatana are the six sense* ***bases/doors*** *where knowing is enabled.* ***T*** *()*

2. *Contact (phassa) occurs with base + object + consciousness aligned.* ***T*** *()*

3. *Meaning of speech is obtained directly at the ear-door.* ***F*** *— meaning is grasped by a subsequent* ***mind-door*** *concept process ().*

4. *Visible form may be rightly paired with ear-door.* ***F*** *— visible form belongs to eye-door.*

5. *All notifications are sounds in the Abhidhamma sense.* ***F*** *— often include icon (eye-door) and concept (mind-door).*

6. *Every sound-object counts as a "notification."* ***F*** *— many sounds are not notifications.*

7. *Proper door–object pairing prevents level-mixing in practice.* ***T*** *()*

8. *The triad method is central to present-moment analysis.* ***T*** *()*

9. *Contact and feeling are distinct links.* ***T*** *— phassa → vedanā ()*

10. *Meaning (attha) is a paramattha dhamma at the ear-door.* ***F*** *— the "meaning" grasp is by concept (paññatti) at mind-door ().*

Fill-in-the-Blanks (10)

Word bank: ***eye, ear, mind, visible form, sound, concept, contact, triad, feeling, consciousness***

1. *Contact requires base + object +* ***_____****.* ***consciousness*** *()*

2. *Eye-door pairs with* ***_____*** *object.* ***visible form***

3. Ear-door pairs with _____ object. ***sound***

4. Meaning is a _____ grasped at the _____-door. ***concept; mind*** *()*

5. A notification episode decomposes into more than one _____. ***triad*** *()*

6. Phassa = _____. ***contact***

7. After contact comes _____. ***feeling*** *()*

8. An icon without sound still belongs to the _____-door. ***eye***

9. The ping without icon still belongs to the _____-door. ***ear***

10. Treating meaning as ear-object is a door–object _____. ***swap***

Matching (10)

Left → Right

A. Eye-door → ( ) visible form

B. Ear-door → ( ) sound

C. Mind-door → ( ) concept grasp / meaning

D. Phassa → ( ) base+object+consciousness coincide

E. Vedanā → ( ) pleasant/painful/neutral tone

F. "Notification = sound" (identity) → ( ) over-narrow; misses icon & concept

G. "Every sound is notification" → ( ) false converse

H. Triad method → ( ) door–object–knowing labeling

I. Door policy → ( ) reshape contact & feeling

J. Swap error → ( ) ear-door with visible form

Key: *A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9 (), J-10.*

Label-the-Diagram (1–2)

- ***Plate AY-3.1:*** *Draw three mini-triads from one notification: (eye + visible form + eye-cons.), (ear + sound + ear-cons.), (mind + concept + mind-cons.). Put a red ✕ on the statement "meaning at ear-door." ()*

Short Answer (2)

1. *Why is "a notification is sound" an identity error in Yamaka terms?*

2. *Describe one situation where mind-door operates **after** a five-sense door. Use door–object–knowing language.*

Scenario Case (1) — "Zoom chime + banner"

*You hear the chime and see the banner "Host started meeting." Decompose into triads. Mark the moment of **contact** and the subsequent **feeling** without importing **meaning** too early; then add when meaning appears via mind-door (;).*

Micro-Log (1) — 60–90s

*Template: "Door/object/knowing → label **contact** → note **feeling** (P/U/N) → did I mistake meaning for ear/eye? (Y/N) → one swap I corrected." ()*

Quick Quiz (5)

1. *Define āyatana in one line.*

2. *Give the triad for hearing.*

3. *Where is meaning grasped?*

4. *State the link after contact.*

5. *Name one common door–object swap.*

Reflection Ticket

*"When my phone pings, which exact **door-object** is first? When does **meaning** arrive, and through which door? What changes in my reactivity when I keep these apart?"*

Takeaway Box

- *Contact is **triadic**; guard the mapping: base ↔ proper object ↔ matching consciousness ().*

- ***Meaning** is mind-door concept after the sense-door process; don't assign it to ear/eye ().*

- *Clear door–object discipline reshapes contact and feeling—the leverage point for ethical calm (,).*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside, one overlay, Pāli in italics):

1. ***Plate AY-3.1*** *Door–Object–Knowing Triads (Notification). Goal: prevent swaps ear↔visible; show mind-door concept. ()*

2. ***Plate AY-3.2*** *Contact Spark: six mini-triads (eye/form/seeing … mind/dhamma/thinking). Goal: memorize lawful pairings ().*

3. ***Plate AY-3.3*** *Present-Arc Strip: phassa → vedanā → (watch craving). Goal: hold contact distinct from feeling ().*

Tables:

1. ***T AY-3.A*** *Door–Object Legality Map (door | legal objects | common swaps | fix-phrase)*

T KH-2.A — Aggregate Quick-Gloss + Daily Cue

Term	*Function (what it does)*	*Classroom cue (10-second drill)*
Rūpa (material form)	*Body and sense-objects; what can press on a door (eye, ear, nose, tongue, body)*	*“Name the door + object: ‘eye-door, color patches,’ not ‘car I want.’”*
Vedanā (feeling-tone)	*Pleasant, unpleasant, or neutral taste of the moment*	*“Label tone in 2 seconds: pleasant / unpleasant / neutral. Stop before story.”*
Saññā (recognition)	*Marks and recalls features; makes a thing seem familiar*	*“Say the label cleanly: ‘hearing: bell,’ not ‘urgent message.’”*
Saṅkhāra (formations)	*Intentions, impulses, mental habits that shape the next move*	*“Surface the verb: ‘planning / pushing / holding.’ Choose one skillful action.”*
Viññāṇa (consciousness)	*The knowing at a door (seeing, hearing, smelling, tasting, touching, mind)*	*“Spot the knowing: ‘ear-knowing of sound.’ Keep it simple for one breath.”*

2. ***T AY-3.B*** *Triad→Practice Knobs (base / object / knowing | how to adjust | effect on tone)*

Door	***Typical vedanā profile***	***Likely saṅkhāra that follows***	***"Do-not-feed" cue (one-liner)***
Eye	*Often neutral; pleasant with novelty/beauty; unpleasant with glare/clutter*	*Scanning, comparing, judging appearance*	*"Note: seeing-color. One breath. Drop compare-talk."*
Ear	*Startle → unpleasant; music/affirmation → pleasant; chatter often neutral → irritating*	*Reacting, rehearsing replies, chasing praise*	*"Note: hearing-sound. No reply-rehearsal for 1 breath."*
Nose	*Strong pleasant with food/fragrance; unpleasant with rot/chemicals*	*Craving more, aversion/escape*	*"Label tone. Relax face. Stay for one full inhale."*
Tongue	*High pleasant/unpleasant swings; fast habit loops*	*Grabbing, rushing, "just one more"*	*"Place utensil down between bites. Name tone before next bite."*
Body (touch)	*Discomfort → unpleasant; comfort/warmth → pleasant; lots of low-grade neutral*	*Fidget, resist, sink into sloth*	*"Soften around sensation; widen field; choose posture, don't twitch."*
Mind (thoughts/images)	*Mixed; pleasant with fantasy/plan, unpleasant with worry/replay*	*Planning, ruminating, catastrophizing*	*"Name: thinking + tone. Write 1 next step or drop it. No looping."*

Use them as: door → tone → name the first impulse → one deliberate choice.

T KH-2.B — Tone MapT KH-2.A — Aggregate Quick-Gloss + Daily Cue

Term	*Function*	*Classroom cue*
Rūpa (material form)	*Sense bases and objects; what can strike a door*	*“Name door + object: ‘eye-door, color patches.’ No biography.”*
Vedanā (feeling-tone)	*Pleasant, unpleasant, neutral taste of the moment*	*“Label tone in ≤2s. Then stop. No story.”*
Saññā (recognition)	*Marks/features; makes the thing seem “this”*	*“Give a clean label: ‘hearing: bell,’ not ‘urgent.’”*
Saṅkhāra (formations)	*Intentions, impulses, habit-shaping moves*	*“Name the verb: planning/pushing/holding. Choose one skillful action.”*
Viññāṇa (consciousness)	*Knowing at a door (seeing, hearing, etc.)*	*“Spot the knowing: ‘ear-knowing of sound.’ One breath, keep it simple.”*

T KH-2.B — Tone Map

Door	*Typical vedanā*	*Likely saṅkhāra*	*“Do-not-feed” cue*
Eye	*Mostly neutral; pleasant with novelty/beauty; unpleasant with glare/clutter*	*Scanning, comparing, judging*	*“Note: seeing-color. One breath. Drop compare-talk.”*
Ear	*Startle → unpleasant; praise/music → pleasant; chatter drifts to irritation*	*Reacting, rehearsing replies, chasing praise*	*“Note: hearing-sound. No reply-rehearsal for 1 breath.”*
Nose	*Strong pleasant with fragrance/food; harsh smells unpleasant*	*Grasping more; aversion/escape*	*“Label tone. Relax the face. Stay one full inhale.”*

Tongue	*High swings: pleasant/unpleasant; fast loops*	*Grabbing, rushing, "one more"*	*"Utensil down between bites. Name tone before next bite."*
Body (touch)	*Discomfort unpleasant; warmth/softness pleasant; lots of neutral*	*Fidget, resist, slump*	*"Soften around the sensation; widen field; choose posture, don't twitch."*
Mind	*Mixed; plans/fantasy pleasant, worry/replay unpleasant*	*Planning, rumination, catastrophizing*	*"Name: thinking + tone. Write 1 next step or drop it. No looping."*

Pin these up, run the door→tone→impulse→choice drill three times a day, and enjoy the miraculous experience of not being yanked around by every notification like a doorbell-crazed puppy.

Answer Keys

True/False: *1 T; 2 T; 3 F; 4 F; 5 F; 6 F; 7 T; 8 T; 9 T; 10 F.*

Fill-in-the-Blanks: *1 consciousness; 2 visible form; 3 sound; 4 concept; mind; 5 triad; 6 contact; 7 feeling; 8 eye; 9 ear; 10 swap.*

Matching: *A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.*

Label-the-Diagram: *Three correct triads labeled; ✕ over "meaning at ear-door."*

Short Answers (samples):

1. *Identity collapses episode into one object; a notification includes icon (eye), ping (ear), and concept (mind); Yamaka requires testing both directions.*

2. *Hearing speech → ear-door (sound) → later the statement's meaning via mind-door concept ().*
   Scenario rubric: *Full credit if the learner: (a) draws the two five-sense triads and one mind-door triad; (b) marks phassa then vedanā; (c) keeps meaning at mind-door; (d) notes any swap prevented.*
   Micro-Log: *Complete if door/object/knowing + contact + tone + one corrected swap are recorded.*

How this chapter links forward

- ***To Vol. 3 (Dhātukathā)****: Triads become your lens for "reading experience as elements"—door/object/knowing as eighteen dhātus ().*

- ***To later Yamaka chapters:*** *the same bi-directional tests will clean up Elements and Truths, avoiding concept/door confusion across topics.*

Ch. 4 — Elements (Dhātu-Yamaka)

Orientation

"Door meets object" is the ***entry condition****, not the whole story. The eighteen elements (aṭṭhārasa dhātuyo) arrange experience into six triads: base (cakkhu, sota, ghāna, jivhā, kāya, mano), object (rūpa, sadda, gandha, rasa, phoṭṭhabba, dhammā), and the matching consciousness (viññāṇa) . Contact (phassa) occurs when these three converge; only* ***after*** *that does feeling (vedanā) arise (DO link: saḷāyatana → phassa → vedanā) . The Yamaka habit tests both directions so we don't mistake an icon (a* ***concept****, paññatti) for a paramattha dhātu or collapse contact into meaning. Abhidhamma keeps this line sharp: conventional designations vs. ultimate phenomena .*

Diagram Hook

Plate DH-4.1 — "Icon Episode as Three Triads"

One A4 landscape, three rows:

1. ***Eye-triad:*** *eye-element (cakkhu-dhātu) + visible-form-element (rūpa-dhātu) + eye-consciousness-element (cakkhu-viññāṇa-dhātu).*

2. ***Ear-triad:*** *ear-element + sound-element + ear-consciousness-element.*

3. ***Mind-triad:*** *mind-element + dhamma-element (concept "Messages") + mind-consciousness-element. Caption: "Contact is triadic; 'meaning' is mind-door." .*

Doctrinal Core

- ***Eighteen elements = six triads.*** *Eye/form/eye-cons.; ear/sound/ear-cons.; nose/smell/nose-cons.; tongue/taste/tongue-cons.; body/tangible/body-cons.; mind/dhamma/mind-cons. This framing is exhaustive of experience .*

- ***Contact is triadic, feeling follows.*** *Phassa = base + object + matching consciousness; vedanā arises conditioned by contact .*

- ***Material support and lawful pairings.*** *Eye-sensitivity, ear-sensitivity, etc., belong to the material set; visible form, sound, tangible, etc., are their proper objects .*

- ***Meaning vs. meeting.*** *The icon's* ***meaning*** *is grasped as a* ***mind-door concept****; don't treat "meaning" as an ear/eye object. Abhidhamma distinguishes conventional talk (vohāra/sammuti) from ultimate dhammas (paramattha) .*

- ***Why the hook matters.***

  - ***A→B claim:*** *"Seeing an icon is eye-element meeting visible form." Inclusion true (seeing requires that triad), but* ***not identity****: recognition and concept occur with mind-door processing and mental factors accompanying the citta .*

  - ***B→A converse:*** *"Whenever eye-element meets visible form, one sees an icon."* ***False.*** *Many visible forms are not "icons"; "icon" is a concept applied later at mind-door .*

Daily-life map. *Phone lights up: eye-triad (contact) → an immediate tone (vedanā) → a beat later, the* ***mind-triad*** *affixes meaning "new message." Holding these apart reduces reactivity (cut at vedanā) .*

Practice Section (5–12 minutes)

1. ***Triad-Stamp (class, 4–6 min).*** *Teacher flashes stimuli (icon, chime, vibration). Learners write the* ***triad*** *each time (base/object/consciousness). Mark where* ***mind-door*** *enters.*

2. ***Phassa→Vedanā Micro-Loop (solo, 5 min).*** *Label* ***contact*** *exactly; then name the* ***tone*** *without jumping to meaning. Pause 2–3 breaths before any action.*

3. ***Yamaka Pair-Test (pairs, 5 min).*** *Given 6 claims, decide Identity / Inclusion / Converse-false; rewrite precisely in dhātu terms.*

Assessment Pack

True/False (10)

1. *The elements framework presents six triads of base, object, and consciousness.* ***T***

2. *Phassa occurs when base, object, and matching consciousness meet.* ***T***

3. *Feeling (vedanā) arises prior to contact.* ***F*** *— it follows contact.*

4. *"Icon meaning" is an eye-object in Abhidhamma.* ***F*** *— meaning is mind-door concept.*

5. *Eye-sensitivity and visible form are both material phenomena.* ***T***

6. *Every meeting of eye-element and visible form guarantees "icon recognition."* ***F*** *— converse fails.*

7. *The eighteen elements exhaust the field of experience ("the All").* ***T***

8. *Mental factors always accompany consciousness.* ***T***

9. *A triad already includes perception of meaning.* ***F*** *— meaning arises with mind-door processing.*

10. *Training triads supports the DO present arc (phassa→vedanā).* ***T***

Fill-in-the-Blanks (10)

Word bank: ***eye-element, visible-form-element, ear-element, sound-element, mind-element, dhamma-element, contact, feeling, concept, consciousness***

1. *Phassa is _____ when base, object, and _____ converge.* ***contact; consciousness***

2. *Eye-door triad: _____ + _____ + eye-consciousness-element.* ***eye-element; visible-form-element***

3. *Ear-door triad: _____ + _____ + ear-consciousness-element.* ***ear-element; sound-element***

4. *Mind-door triad: _____ + _____ + mind-consciousness-element.* ***mind-element; dhamma-element***

5. After contact comes _____. ***feeling***

6. "Icon" is a _____ handled by mind-door, not an eye-object. ***concept***

7. The object for ear-door is _____. ***sound-element***

8. The object for eye-door is _____. ***visible-form-element***

9. The base for mind-consciousness is the _____. ***mind-element***

10. Triads prevent collapsing contact into _____. ***meaning/concept***

Matching (10)

Left → Right

A. Eye-element → ( ) Base for seeing

B. Visible-form-element → ( ) Object for eye-door

C. Ear-element → ( ) Base for hearing

D. Sound-element → ( ) Object for ear-door

E. Mind-element → ( ) Base for concept-knowing

F. Dhamma-element → ( ) Mind-object (incl. concepts)

G. Phassa → ( ) Base+Object+Consciousness coincide

H. Vedanā → ( ) Follows contact in DO

I. "Icon = eye-object" → ( ) Category error (conventional vs. ultimate)

J. "Every eye-meeting = icon seen" → ( ) False converse

Key: *A-1, B-2, C-3, D-4, E-5, F-6, G-7 , H-8 , I-9 , J-10.*

Label-the-Diagram (1–2)

Using ***Plate DH-4.1****, draw the three triads for "seeing an app icon and hearing a ping," then mark with a red ✕ the statement "meaning at eye-door."*

Short Answer (2)

1. *Explain why "Seeing an icon* ***is*** *eye-element meeting visible form" fails as an identity statement in Yamaka terms.*

2. *Give a case where eye-triad occurs* ***without*** *concept recognition (e.g., peripheral flash), and map the eventual mind-door.*

Scenario Case (1) — "Airport display"

*You glance at a departures board, hear a gate chime, then comprehend "Gate changed." Decompose into dhātu triads step-by-step; mark **phassa**, then **vedanā**, and finally the **mind-door** moment of meaning.*

Micro-Log (1) — 60–90 s

*Template: "Triad seen/heard/thought → mark **contact** → note **tone** (P/U/N) → did I add 'meaning' at mind-door? What changed when I waited one breath?"*

Quick Quiz (5)

1. *List one sense-door triad.*
2. *What comes immediately after phassa in DO?*
3. *Why is "icon" a **concept** in Abhidhamma analysis?*
4. *Give the mind-door triad in one line.*
5. *State one reason the Yamaka converse fails for the hook claim.*

Reflection Ticket

"When I keep 'meeting' (triad) separate from 'meaning' (mind-door concept), what happens to craving or agitation in real time?"

Takeaway Box

- ***Dhātu precision = six triads.*** *Contact is triadic; feeling follows; meaning is **not** at eye/ear.*
- *"Seeing an icon" **includes** eye-triad but is **not identical** to it; concept arises with mind-door.*
- *Practicing triads stabilizes present-arc literacy (phassa→vedanā) and reduces reactivity.*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside, one overlay; Pāli italicized):

1. ***Plate DH-4.1*** *Icon Episode as Three Triads — learning goal: separate "meeting" from "meaning."*
2. ***Plate DH-4.2*** *Six Triads at a Glance — eye/form/seeing … mind/dhamma/knowing; quick-memorization grid.*

3. ***Plate DH-4.3*** *Present-Arc Strip (phassa→vedanā) — hinge to watch in real time.*

Tables:

1. ***T DH-4.A*** *Door–Object–Consciousness Legality Map (door | legal object | example | common swap | fix phrase)*

Door	***Legal object (only this counts)***	***Example (clean)***	***Common swap (illegal)***	***Fix phrase (fast reset)***
Eye *(cakkhu-dvāra)*	***Visible form*** *(rūpārammaṇa: color/light patterns)*	*"Seeing color-patches on a screen."*	*"Seeing a* ***car I want*** */ 'He looked rude.'"*	*"Eye sees* ***color****, not character. Say: 'seeing-color.'"*
Ear *(sota-dvāra)*	***Sound*** *(saddārammaṇa)*	*"Hearing a bell tone fade."*	*"Hearing an* ***insult*** *as 'disrespect' meaning."*	*"Ear hears* ***sound****, not meaning. 'Hearing-sound.'"*
Nose *(ghāna-dvāra)*	***Odor*** *(gandhārammaṇa)*	*"Smelling coffee aroma."*	*"Smelling* ***comfort/home****."*	*"Nose knows* ***odor****. 'Smelling-odor.'"*
Tongue *(jivhā-dvāra)*	***Taste*** *(rasārammaṇa)*	*"Tasting sour lemon."*	*"Tasting* ***treat/reward*** *story."*	*"Tongue tastes* ***flavor****. 'Tasting-taste.'"*
Body *(kāya-dvāra)*	***Tangible*** *(phoṭṭhabbārammaṇa: hardness/temperature/motion-pressure)*	*"Feeling pressure at the knee."*	*"Feeling* ***pain = injury narrative****."*	*"Body feels* ***tangible****. 'Feeling-pressure/warmth.'"*
Mind *(mano-dvāra)*	***Dhammas*** *(dhammārammaṇa: mental objects, past/future/ideas, all paramattha + concepts)*	*"Noticing the image of yesterday's email; a plan thought."*	*"Mind 'hears' sounds / 'sees' colors again at the sense door."*	*"Mind knows* ***thought/image/idea****. 'Thinking-image / planning-thought.'"*

T DH-4.B *"Meeting → Meaning" Ladder (triad step | likely tone | mind-door cue | practice nudge).*

Triad step (lawful order)	***Likely tone (vedanā)***	***Mind-door cue (what tips you off)***	***Practice nudge (10-second move)***
1) ***Door + Object + Consciousness meet*** *(phassa)*	*Often* ***neutral*** *except startle, pain, or gustatory spikes*	*A crisp "ping" at a door; micro-freeze or orienting*	*"Name door+object: 'eye-color,' 'ear-sound.' One breath."*
2) ***Feeling*** *(vedanā)*	*Pleasant / unpleasant / neutral*	*Tiny pull/push or no pull*	*"Label tone in ≤2s. Stop before story."*
3) ***Recognition*** *(saññā)*	*Neutral to faint pleasant*	*A clean tag forms: "bell," "blue," "minty"*	*"Give one label only. No adjectives."*
4) ***Formation/impulse*** *(saṅkhāra)*	*Pleasant → reaching; unpleasant → resisting; neutral → drifting*	*Sub-vocal talk starts; body primes to act*	*"Name the verb: planning/pushing/holding. Soften 5%."*
5) ***Mind-door after-pulse*** *(mano-dvāra javana)*	*Mixed; pleasant with fantasy, unpleasant with replay*	*Image reel or inner narration lights up*	*"Call it: 'thinking-image/thought.' Either jot 1 next step or drop."*
6) ***Meaning build*** *(concept stack)*	*Pleasant if confirming bias; unpleasant if threat*	*Judgments glue on: "rude," "mine," "danger"*	*"Return to step 1: 'door-object-knowing.' Strip meanings."*

T DH-4.C *Material Supports (sensitive rūpas & objects with gloss) for triad literacy.*

(Sensitive rūpas and their lawful objects, with classroom gloss.)

Sensitive rūpa (sense base)	***Lawful object rūpa***	***Gloss (what it really is)***	***Classroom note***
Eye-sensitivity *(cakkhu-pasāda)*	***Visible form*** *(rūpārammaṇa)*	*Color/light only; shapes are patterns of color*	*Use high-contrast cards; train "color before concept."*
Ear-sensitivity *(sota-pasāda)*	***Sound*** *(sadda)*	*Vibrations heard as tone/noise/phonemes*	*Run bell → silence drills; notice end of sound.*
Nose-sensitivity *(ghāna-pasāda)*	***Odor*** *(gandha)*	*Volatile scent particles; not "memories"*	*One-sniff rule: label, breathe, no chasing.*
Tongue-sensitivity *(jivhā-pasāda)*	***Taste*** *(rasa)*	*Sweet/sour/salty/bitter/umami*	*Utensil-down protocol; tone before bite two.*
Body-sensitivity *(kāya-pasāda)*	***Tangible*** *(phoṭṭhabba: hardness, temperature, motion/pressure)*	*Only three tactiles; cohesion/wetness is not a tactile object*	*Teach the classic: earth=hard/soft, fire=hot/cool, air=motion/pressure.*
Heart-base *(hadaya-vatthu)*	***Mind-door dhammas*** *(dhammārammaṇa)*	*Mental objects: paramattha and concepts*	*Flag the shift: sense-door ends, mind-door reads the echo.*

Old-school guardrails that spare you 90% of classroom chaos

- *Door decides the legal object. Everything else is your storyline.*
- *Tone is not content. Recognition is not truth. Formations are trainable.*
- *When in doubt: "Door → Object → Knowing." Then label tone. Then choose the next lawful move.*

Answer Keys

True/False: *1 T; 2 T; 3 F; 4 F; 5 T; 6 F; 7 T; 8 T; 9 F; 10 T.*
Fill-in: *(1) contact; consciousness, (2) eye-element; visible-form-element, (3) ear-element; sound-element, (4) mind-element; dhamma-element, (5) feeling, (6) concept, (7) sound-element, (8) visible-form-element, (9) mind-element, (10) meaning/concept.*
Matching: *A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10.*
Label-the-Diagram: *Three lawful triads; ✕ over "meaning at eye-door."*
Short-answer (samples):

1. *Identity fails: triad = **meeting**; "icon" = **meaning** (mind-door concept).*
2. *Peripheral flash (eye-triad) without recognition; a moment later, mind-door grasps "warning sign."*
   Scenario rubric: *Full credit for triad sequencing, explicit phassa→vedanā, and postponing meaning to mind-door with a clear note of reduced reactivity.*

Ch. 5 — Truths (Sacca-Yamaka)

Orientation

*"Always/never" statements about the Four Noble Truths easily overreach—especially around the hinge from vedanā → taṇhā. The Buddha's map is conditional: feeling conditions craving, but training can intercept; noble ones experience feeling without launching craving; arahants end craving entirely. This chapter teaches Yamaka pair-tests with explicit **scope & conditions**, so conclusions name who/when/how (worldling vs. trainee vs. noble, mindful vs. heedless) and avoid absolutism (Source cues: Four Truths; vedanā→taṇhā pivot; practice cutpoints).*

Diagram Hook

Plate SC-5.1 — "Bound the Claim" Grid *(A4, landscape).*
*Rows = Agents: **Worldling**, **Mindful Trainee**, **Stream-enterer**, **Arahant**.*
*Cols = Feeling tones: **Pleasant / Painful / Neutral**.*
*Cells show the **default tendency** (→ taṇhā) vs. **intercept** (mindfulness/understanding) vs. **severed** (arahant). Caption: "Feeling conditions craving **given** specific conditions; name them."*

Doctrinal Core

- ***Four Noble Truths (brief):*** *Dukkha (stress), samudaya (origin = craving), nirodha (cessation), magga (path). Ignorance of these sustains the round; understanding them frames practice.*

- ***Dependent Origination hook:*** *phassa → vedanā → taṇhā → upādāna … in micro-moments; vedanā is the live pivot to watch.*

- ***Feeling tones & cravings:*** *Pleasant tends toward "prolong," painful "end," neutral "stimulate"—**tendencies**, not necessities.*

- ***Scope matters:***
  - ***Worldling, unmindful:*** *The bridge from feeling to craving typically ignites. (Practice cuts it.)*
  - ***Mindful trainee:*** *If mindfulness meets feeling, craving **need not** arise (conditional non-arising).*
  - ***Noble disciple:*** *The C2 bridge weakens; certain harms are blocked (e.g., apāya-seeding).*
  - ***Arahant:*** *Feeling still occurs, but **no craving follows**—the link is severed.*

- ***Yamaka pair-test on the Hook*** *— "All pleasant feeling leads to craving."*
  - ***A→B (Every pleasant feeling ⇒ craving): False as universal.*** *True **by tendency** for an untrained, heedless mind; **not** for a mindful trainee; **never** for an arahant. Bound the claim by agent & conditions.*
  - ***B→A (Every craving ⇐ pleasant feeling): False.*** *Craving can arise with **painful** (urge to end) and **neutral** (urge to stimulate) feelings too.*

- ***Truth-writing rule:*** *Always state (i) **agent** (who), (ii) **conditions** (mindful? heedless?), (iii) **time-window** (present micro-moment), (iv) **scope** (which tone). Link to the Truths: name dukkha, its origin, the cessation condition (non-ignition), and the path lever used.*

Daily-life example (meeting praise): *Praise hits ear → pleasant vedanā → (worldling) "more!" → taṇhā; (mindful trainee) sees "pleasant, impermanent" → no launch; (arahant) pleasant felt, zero thirst.*

Practice Section (5–12 minutes)

1. ***Scope-Tag Drill (class, 4–5 min):*** *Teacher says a claim (e.g., "Pleasant → craving"). Learners must add* ***agent*** *+* ***conditions*** *to make it true (e.g., "For an unmindful worldling in a praise event…").*

2. ***C2 Intercept (solo, 5–7 min):*** *Sit, label two sensations per breath "pleasant / unpleasant / neutral," then name the Truths: "dukkha noted; origin tendency seen; cessation = not feeding; path = mindfulness now."*

3. ***Pair Test Rewrite (pairs, 3–5 min):*** *Rewrite three "always/never" claims into bounded truths with Yamaka notes (A→B; B→A).*

Assessment Pack

True/False (10)

1. *The Four Truths are tasks to apply, not mere facts.* ***T****.*

2. *Feeling universally and inevitably becomes craving.* ***F****. Mindfulness can prevent ignition.*

3. *Arahants still have feelings, but craving does not follow.* ***T****.*

4. *Only pleasant feeling conditions craving.* ***F****. Painful & neutral can condition craving too.*

5. *"All pleasant feeling leads to craving" fails as an absolute but holds as a tendency for worldlings.* ***T****.*

6. *Stream-enterers can still generate apāya-seeding kamma through craving.* ***F****. That pathway is blocked.*

7. *The path lever at this hinge is vedanānupassanā.* ***T****.*

8. *In DO, vedanā precedes phassa.* ***F****. Contact → feeling.*

9. *Writing scope & conditions is optional in Yamaka analysis.* ***F****. It is essential. (Chapter method).*

10. *Samudaya-sacca identifies craving as the origin of suffering.* ***T****.*

Fill-in-the-Blanks (10)

Word bank: ***worldling, trainee, noble, arahant, pleasant, painful, neutral, mindfulness, cessation, path***

1. *Feeling can be* ***pleasant / painful / neutral****.*

2. *The* ***worldling*** *unmindful tends to leap from feeling to craving.*

3. *A* ***trainee*** *who applies* ***_____*** *can halt the leap.* ***mindfulness****.*

4. *For a* ***noble*** *disciple, the C2 bridge is weakened and safeguarded.*

5. *For an* ***arahant****, feeling arises but no craving follows.*

6. *In the Truths, "origin" = craving; "_____" = stopping that fuel.* ***cessation****.*

7. *The operative* ***path*** *here is mindfulness of feeling.*

8. *Painful feeling often tempts craving "to end." That is still* ***craving****.*

9. *Neutral feeling tempts craving for* ***stimulation*** *(restlessness).*

10. *Sacca-Yamaka requires adding explicit* ***conditions*** *to claims. (Chapter rule.)*

Matching (10)

Left → Right

A. Samudaya-sacca → ( ) Craving as origin of suffering

B. Nirodha-sacca → ( ) Non-ignition / ending of craving

C. Magga-sacca → ( ) The lever you apply (e.g., mindfulness)

D. Pleasant feeling (worldling) → ( ) Tends to "prolong" into taṇhā

E. Painful feeling (worldling) → ( ) Tends to "end it" craving

F. Neutral feeling (worldling) → ( ) Tends to "seek stimulation"

G. Mindful trainee → ( ) Conditional non-arising of taṇhā

H. Stream-enterer → ( ) C2 weakened; apāya-seeding blocked

I. Arahant → ( ) Feeling without craving

J. DO micro-arc → ( ) phassa → vedanā → taṇhā

Key: *A-1 , B-2 , C-3 , D-4; E-5; F-6 (), G-7 (), H-8 (), I-9 (), J-10 ().*

Label-the-Diagram (1)

*Using **Plate SC-5.1**, circle cells where taṇhā **must not** arise (arahant row), star cells where it **may** but can be intercepted (trainee row), and underline default-tendency cells (worldling row).*

Short Answer (2)

1. *In Yamaka terms, why does "All pleasant feeling leads to craving" fail, and how would you **bound** it?*

2. *Map one recent praise/criticism moment onto the Four Truths in one sentence each.*

Scenario Case (1) — "After-work snack scroll"

*You feel a pleasant exhale, open social media, see likes. Decompose: phassa→vedanā→(C2?). Write two versions of the micro-arc: **heedless** (launches taṇhā) and **mindful** (non-ignition), and name which Truth each line belongs to.*

Micro-Log (1) — 60–90s

*Template: "Door/contact → **feeling (P/U/N)** → Did urging start? Y/N → If N, what lever (Truth & practice) prevented ignition? → If Y, where could it have been cut?"*

Quick Quiz (5)

1. *State the DO link where training is focused in this chapter.*

2. *Give one condition under which feeling **does not** become craving.*

3. *Which agent never lets feeling turn to craving?*

4. *Which Truth names the lever used at C2?*

5. *Name the three feeling tones.*

Reflection Ticket

*"When I add **agent + conditions** to my craving stories, what changes in my responsibility and freedom right at feeling?"*

Takeaway Box

- *Feeling conditions craving **by condition**—not by fate; intercept at C2 with the Path.*

- *Bound claims by **agent, conditions, scope**; arahants feel without craving.*

- *Four Truths are practical tasks to apply each moment.*

Figures & Tables (proposed)

Figures (PNG, A4 landscape, 300 dpi, labels outside; Pāli in italics):

1. ***Plate SC-5.1*** *Bound the Claim Grid (agents × tones). Goal: teach scope-writing that prevents absolutism.*

2. ***Plate SC-5.2*** *Present-Arc Strip: phassa → vedanā → (C2) → taṇhā with intercept overlay "mindfulness here." Goal: procedural memory.*

3. ***Plate SC-5.3*** *Four Truths Overlay on DO Wheel Quadrants (1–4). Goal: see how samudaya/dukkha map onto cause/effect sides.*

Tables:

1. ***T SC-5.A*** *"Truth-Sentence Builder" (Agent | Conditions | Tone | Claim Type | Yamaka note | Final bounded statement).*

Agent (conventional)	***Conditions (legal door→object + key paccaya)***	***Tone***	***Claim type***	***Yamaka note***	***Final bounded statement***
Template	*[door + legal object]; proximity/repetition/decisive-support as relevant*	*pleasant / painful / neutral*	*descriptive-causal*	*X→Y may hold; Y→X need not*	*"When [door-object] under [conditions], [tendency] occurs; this does not imply the converse."*
Student	*Ear→sound; proximity + repetition; predominance by desire*	*pleasant-expectant*	*descriptive-causal*	*"Notification tone tends to reaching" is one-way*	*"Hearing-sound with pleasant tone under repetition often conditions a reaching impulse; not every sound causes reaching."*

Meditator	*Body→tangible (pressure); proximity*	*painful*	*descriptive*	*"Pain → aversion" one-way*	*"Feeling pressure at the knee with painful tone tends to condition resisting; the lawful object is pressure, not 'injury.'"*
Driver	*Eye→visible form; glare (strong object)*	*unpleasant*	*safety-causal*	*"Glare → squint" one-way*	*"Seeing intense brightness conditions a protective squint; not all squints imply glare."*
Teacher	*Mind→idea replay; proximity + repetition*	*neutral→pleasant*	*descriptive-causal*	*"Replay → planning" one-way*	*"Noticing a lesson image at the mind-door tends to condition planning talk; not all planning implies that image."*
Debater	*Ear→sound; proximity; adhipati by conceit*	*unpleasant*	*evaluative-bounded*	*"Insult-reading ≠ sound"*	*"At the ear-door there is sound; the label 'disrespect' is a later concept. Keep claims at the legal object."*

2. ***T SC-5.B** "Tone → Typical Craving → Path Lever" (pleasant/painful/neutral | urge flavor | matching practice).*

Tone	***Urge flavor (typical taṇhā)***	***Matching practice lever (fast, lawful)***
Pleasant (high-arousal)	*Grasping, prolonging, ownership talk*	*Sense-restraint for one beat; note ending; generosity move ("share or release"); balance with breath count 3*
Pleasant (low-arousal/soothing)	*Nesting, complacency, subtle clinging*	*Mindful ending; posture refresh; gratitude without grabbing; investigate impermanence for 10 seconds*
Painful (acute)	*Push away, fix, blame*	*Patience (khanti) cue; soften around sensation; label tone twice; metta phrase for self/other*

Painful (background)	*Irritability, complaint loops*	*Body scan 30 seconds; widen field; replace story with task cue: "one next lawful step"*
Neutral (low energy)	*Drifting, dullness*	*Name "neutral"; brighten posture; 3-object noting (see/hear/feel) to re-engage without grasping*
Neutral (busy mind)	*Stimulation hunger, tab-hopping*	*Single-task lock for 2 minutes; label "thinking + tone"; drop extras; return to primary object*

***T SC-5.C** "Noble Stages vs. C2" (worldling / trainee / stream-enterer / arahant | C2 status | teaching note).*

(C2 = vedanā → taṇhā hinge in the present arc. Read this like a field manual, not mythology.)

Stage	***C2 status***	***Teaching note***
Worldling (puthujjana)	*Auto-ignite: tone routinely cascades to craving*	*Keep it mechanical: door→tone naming in ≤2 s; install stop-signal; one skillful alternative per urge*
Trainee (serious practitioner, pre-path)	*Intermittent intercepts; slippage under speed/ego*	*Drill "mind-door echo" recognition; pre-plan levers for each tone; track interception rate, not feelings*
Stream-enterer (sotāpanna, sekha)	*C2 weakened by right view; craving still arises but shorter and less sticky*	*Emphasize quick recognition plus non-appropriation; most wins come from catching pleasant and neutral traps*
Arahant	*C2 does not become craving; feeling known and released*	*Use as the reference model: lawful contact, tone seen, no ownership story; teach without hero worship, with mechanics*

Use these exactly as intended: keep claims at the legal object, mark tone fast, and pull the correct lever. If the classroom still melts down, it won't be because the dhamma was unclear. It'll be because someone tried to argue with a notification.

Answer Keys

True/False: *1 T; 2 F; 3 T; 4 F; 5 T; 6 F; 7 T; 8 F; 9 F; 10 T.*

Fill-ins: *1 pleasant/painful/neutral; 2 worldling; 3 mindfulness; 4 noble; 5 arahant; 6 cessation; 7 path; 8 craving; 9 stimulation; 10 conditions.*

Matching: *As keyed above with citations.*

Label-the-Diagram: *Worldling row = underline; trainee row = star (intercept); arahant row = circle (no taṇhā).*

Short Answers (samples):

1. *It fails as universal because causation is **conditional**: training alters the link; arahants sever it. Bound by agent/conditions/time/tone.*

2. *"Praise hit ear = dukkha domain; I saw the **origin** as craving to be liked; **cessation** occurred by not feeding; the **path** was mindful noting."*

   Scenario rubric: *Full credit for two arcs (heedless vs. mindful), explicit Truth tags, and a clear C2 decision point.*

   Micro-Log: *Complete if C2 decision + Truth lever is named once per log.*

How this chapter links forward

- ***Reinforces Vol. 3:*** *You've already trained triads; here you write **bounded truths** on top of that perceptual literacy, mapping samudaya/dukkha/nirodha/magga onto the DO quadrants you learned earlier.*

- ***Leads into later Yamaka chapters:*** *The same scope discipline will guard claims about kilesa, kamma, and liberation stages so teaching remains precise and actionable.*

Ch. 6 — Formations (Saṅkhāra-Yamaka)

Orientation

When practice advice says "act from wholesome intention," students often hear "follow your motivation." But in Abhidhamma, cetanā (volition), chanda (desire-to-do/zeal), and taṇhā (craving) are not interchangeable. Confusing them leads to sloppy ethics ("I felt motivated, so it must be good"), muddled technique ("strong wanting = effort"), and doctrinal drift (mixing saṅkhāra the DO-link with saṅkhārakkhandha, the aggregate). This chapter pair-tests these terms until only the teachable core remains—so your prescriptions land precisely. (Source: A-Comprehensive-Manual-of-Abhidhamma; Breaking the Wheel; Seeing Dukkhasacca)

Diagram Hook

Caption: *"Three levers in the mind: taṇhā pulls toward pleasure; chanda leans into doing; cetanā decides and steers." Label where each sits in DO and among the aggregates.*

Doctrinal Core

- ***Volition = kamma.*** *"It is volition (cetanā), monks, that I call kamma; having willed, one acts by body, speech, or mind."*
  - *Cetanā therefore is the kamma-maker present with every citta (a universal cetasika).*

- ***Seven universals (always with citta):*** *phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra.*
  These rise/cease with the citta and share object/base—distinguishing nāma from rūpa.

- ***Two meanings of saṅkhāra (don't mix):***

  1. ***DO link****: past kammically potent volitions that seed present results (saṅkhārapaccayā viññāṇa).*

  2. ***Aggregate****: the entire family of present mental formations excluding feeling & perception (the other 50 cetasikas).*

- ***Roles:***
  - ***Cetanā****—the "captain" that coordinates mental factors and steers action.*
  - ***Chanda****—"desire-to-do/zeal," an occasionally arising cetasika, wholesome or neutral as context allows; also named among the iddhipāda bases.*
  - ***Taṇhā****—craving that leans into appropriation; the Second Noble Truth's culprit.*

- ***Kamma doors:*** *bodily, verbal, mental; the last three unwholesome courses are purely mental—showing how cetanā can complete a full course even without outward act.*

- ***Preventing level-mixing:*** *use aggregate (present activity) vs. DO-link (past causes) language precisely to avoid fatalism ("this mood is my fixed karma").*

Modern examples

- *Phone ping appears pleasant (vedanā) → taṇhā grasps ("must check"), but chanda can fuel the wholesome plan "finish this line, then check," while cetanā is the decisive steering that actually keeps typing.*

- *Drafting a tough email: zeal (chanda) to respond ≠ craving (taṇhā) to win; cetanā chooses truthful, kind wording (verbal kamma).*

- *Cravings at night ("just one more episode") are taṇhā; wholesome chanda sets a 10-min tidy-up; cetanā either clicks "next" or powers off.*

Practice Section (10–12 minutes)

Classroom (6–7 min)

1. ***Pair-Test Drill (whiteboard):*** *Write 12 mini-claims; learners answer "Same / Overlap / Different," then correct with sources.*
   • Examples: "Motivation = volition" (Different: chanda vs cetanā). "All desire is bad" (Different: chanda can be wholesome; taṇhā is the problem).

2. ***Door Trace (ear→sound):*** *Run one sensory episode from door→object→consciousness→contact→feeling; mark where taṇhā may enter vs. where cetanā operates as kamma through the relevant door.*

Solo (4–5 min)

- ***Micro-Pause Protocol:*** *At the next notification:*

  1. *Note tone (vedanā).*

  2. *Name the leaning: taṇhā ("I want") or chanda ("I intend to do X").*

  3. *Commit one cetanā act aligned with your pre-chosen value (e.g., stay with current task 60 seconds).*

  4. *Journal one line (see Micro-log).*

Assessment Pack

True/False (10)

1. *Cetanā is identical to chanda.* ***F*** *— Different cetasikas; cetanā makes kamma, chanda is zeal.*

2. *Cetanā arises with every citta.* ***T*** *— It's a universal cetasika.*

3. *Taṇhā is listed among the iddhipāda.* ***F*** *— Chanda, not taṇhā, is an iddhipāda.*

4. *Mental action can complete a full kamma path.* ***T****.*

5. Saṅkhāra (DO link) = present aggregate of formations. ***F*** *— Distinct senses.*

6. All chanda is wholesome. ***F*** *— Context-dependent; it's "desire-to-do," not necessarily craving.*

7. Rūpa can share the same object as citta. ***F*** *— Only nāma takes objects.*

8. Cetanā is called the captain among mental factors. ***T****.*

9. Taṇhā belongs to Noble Truth 2. ***T****.*

10. Kamma is bodily action only. ***F*** *— Bodily, verbal, and mental.*

Fill-in-the-Blanks (10)

Word bank: cetanā; chanda; taṇhā; saṅkhārakkhandha; saṅkhāra (DO); iddhipāda; kamma; manodvāra; vedanā; dvāra

1. In Abhidhamma, _____ is "volition," identified with _____. → ***cetanā; kamma****.*

2. _____ is "desire-to-do," and is one of the _____. → ***chanda; iddhipāda****.*

3. _____ is craving that leans into appropriation. → ***taṇhā****.*

4. The set of present mental formations is the _____. → ***saṅkhārakkhandha****.*

5. Past kammically potent volitions are the DO link called _____. → ***saṅkhāra (DO)****.*

6. Kamma can occur through body, speech, or the _____. → ***manodvāra****.*

7. Every episode of contact happens at a _____ meeting an object. → ***dvāra****.*

8. The feeling tone is called _____. → ***vedanā****.*

9. The mental factor steering the others is _____. → ***cetanā****.*

10. The aggregate that excludes feeling and perception but includes other cetasikas is _____. → ***saṅkhārakkhandha****.*

Matching (10)

Match left (A) to right (B).

A

1. *Cetanā*
2. *Chanda*
3. *Taṇhā*
4. *Saṅkhāra (DO)*
5. *Saṅkhārakkhandha*
6. *Mental door*
7. *Bodily/Verbal door*
8. *Universal cetasika set*
9. *“Captain” metaphor*
10. *Noble Truth 2*

B

a) Past kammic constructions seeding results

b) Craving/appropriative leaning

c) Volition = kamma

d) Desire-to-do / zeal

e) Present family of formations (excl. feeling, perception)

f) manodvāra

g) kāya/vācā-dvāra

h) Seven always present with citta

i) Cetanā coordinating factors

j) Cause of dukkha (craving)

Key: *1-c, 2-d, 3-b, 4-a, 5-e, 6-f, 7-g, 8-h, 9-i, 10-j. (Citations as above.)*

Label-the-Diagram (1)

Provide the triangular map (door–object–consciousness) and mark where (i) cetanā operates as kamma through a door, (ii) taṇhā typically enters after vedanā, (iii) chanda can be harnessed to support wholesome action. ***Answer (labels):*** *(i) at bodily/verbal/mental door nodes; (ii) on the vedanā→taṇhā edge; (iii) as a supportive arrow toward chosen wholesome object.*

Short Answer (2)

1. *In two sentences, distinguish chanda from taṇhā during a study session.*
   Key: *Chanda is zeal to learn; it can be wholesome and aligned with right effort. Taṇhā craves results/praise and clings; it fuels dukkha.*

2. *Why is calling cetanā "motivation" misleading in ethical training?*
   Key: *Motivation can mean either chanda or taṇhā; only cetanā is kamma-decisive. Precision avoids sanctifying craving and keeps prescriptions sharp.*

Scenario Case (1)

"Slack ping at 9:59." *You're finishing a report; a ping promises good news. Map the sequence, marking vedanā, taṇhā, chanda, cetanā, and the door used.*
Key (one good mapping): *Ear-door hears sound → contact → pleasant vedanā → taṇhā ("check now") arises; recall value of completion, arouse chanda ("finish this paragraph") → cetanā executes staying 60s (mental door restraint), then scheduled check.*

Micro-log (1)

Template (60–90s): *"Door: __ / Tone: __ / Leaning spotted: taṇhā or chanda / Volition chosen: __ / Outcome 60s later: __."*

Quick Quiz (5)

1. *Which term names the DO link that conditions present consciousness? →* ***Saṅkhāra (DO).***

2. *Which factor is present in every citta? →* ***Cetanā.***

3. *Which belongs to iddhipāda? →* ***Chanda.***

4. *Where does taṇhā typically arise in the sequence? →* ***After vedanā.***

5. *Which door can complete mental kamma without speech or body? →* ***Manodvāra.***

Reflection Ticket (1)

"What changes when I treat 'motivation' as two forces—chanda vs taṇhā—and train cetanā to steer?"

Takeaway Box

- *Cetanā (volition) is the kamma-maker; train it.*
- *Chanda (zeal) is a fuel; align it—don't confuse it with craving.*
- *Keep saṅkhāra (DO link) and saṅkhārakkhandha (aggregate) distinct to avoid fatalism and vagueness.*

Figures & Tables (proposed)

1. ***Plate 6.1 — Three-Lever Mind Map:*** *taṇhā, chanda, cetanā with placement in DO and aggregates; labels outside; one overlay arrow from vedanā to taṇhā. Purpose: fix distinctions at a glance. (A4 landscape, PNG 300 dpi.)*
2. ***Plate 6.2 — Kamma Doors:*** *kāya/vācā/mano-dvāra pipeline from intention to act. Purpose: show where cetanā expresses.*
3. ***Table 6.A — "Motivation" Disambiguation:*** *Columns: Term | Pāli class | Typical feel | DO location | Aggregate membership | Ethical valence | Example. (5–8 rows filled.)*
4. ***Table 6.B — DO vs Aggregate Language:*** *Columns: Phrase to avoid | Why it mixes levels | Replace with | Source cue.*
5. ***Plate 6.3 — Universal Cetasikas Ring:*** *Seven universals around citta; highlight cetanā. Purpose: anchor universality.*

T SC-5.A — "Truth-Sentence Builder"

Agent (conventional)	***Conditions (legal door→object + key paccaya)***	***Tone***	***Claim type***	***Yamaka note***	***Final bounded statement***
Template	*[door + legal object]; proximity/repetition/decisive-support as relevant*	*pleasant / painful / neutral*	*descriptive-causal*	*X→Y may hold; Y→X need not*	*"When [door-object] under [conditions], [tendency] occurs; this does not imply the converse."*
Student	*Ear→sound; proximity + repetition; predominance by desire*	*pleasant-expectant*	*descriptive-causal*	*"Notification tone tends to reaching" is one-way*	*"Hearing-sound with pleasant tone under repetition often conditions a reaching impulse; not every sound causes reaching."*
Meditator	*Body→tangible (pressure); proximity*	*painful*	*descriptive*	*"Pain → aversion" one-way*	*"Feeling pressure at the knee with painful tone tends to condition resisting; the lawful object is pressure, not 'injury.'"*
Driver	*Eye→visible form; glare (strong object)*	*unpleasant*	*safety-causal*	*"Glare → squint" one-way*	*"Seeing intense brightness conditions a protective squint; not all squints imply glare."*
Teacher	*Mind→idea replay; proximity + repetition*	*neutral→pleasant*	*descriptive-causal*	*"Replay → planning" one-way*	*"Noticing a lesson image at the mind-door tends to condition planning talk; not all planning implies that image."*

Debater	*Ear→sound; proximity; adhipati by conceit*	*unpleasant*	*evaluative-bounded*	*"Insult-reading ≠ sound"*	*"At the ear-door there is sound; the label 'disrespect' is a later concept. Keep claims at the legal object."*

T SC-5.B — "Tone → Typical Craving → Path Lever"

Tone	***Urge flavor (typical taṇhā)***	***Matching practice lever (fast, lawful)***
Pleasant (high-arousal)	*Grasping, prolonging, ownership talk*	*Sense-restraint for one beat; note ending; generosity move ("share or release"); balance with breath count 3*
Pleasant (low-arousal/soothing)	*Nesting, complacency, subtle clinging*	*Mindful ending; posture refresh; gratitude without grabbing; investigate impermanence for 10 seconds*
Painful (acute)	*Push away, fix, blame*	*Patience (khanti) cue; soften around sensation; label tone twice; metta phrase for self/other*
Painful (background)	*Irritability, complaint loops*	*Body scan 30 seconds; widen field; replace story with task cue: "one next lawful step"*
Neutral (low energy)	*Drifting, dullness*	*Name "neutral"; brighten posture; 3-object noting (see/hear/feel) to re-engage without grasping*
Neutral (busy mind)	*Stimulation hunger, tab-hopping*	*Single-task lock for 2 minutes; label "thinking + tone"; drop extras; return to primary object*

T SC-5.C — "Noble Stages vs. C2"

(C2 = vedanā → taṇhā hinge in the present arc. Read this like a field manual, not mythology.)

Stage	***C2 status***	***Teaching note***
Worldling (puthujjana)	*Auto-ignite: tone routinely cascades to craving*	*Keep it mechanical: door→tone naming in ≤2 s; install stop-signal; one skillful alternative per urge*
Trainee (serious practitioner, pre-path)	*Intermittent intercepts; slippage under speed/ego*	*Drill "mind-door echo" recognition; pre-plan levers for each tone; track interception rate, not feelings*

Stream-enterer (sotāpanna, sekha)	*C2 weakened by right view; craving still arises but shorter and less sticky*	*Emphasize quick recognition plus non-appropriation; most wins come from catching pleasant and neutral traps*
Arahant	*C2 does not become craving; feeling known and released*	*Use as the reference model: lawful contact, tone seen, no ownership story; teach without hero worship, with mechanics*

Use these exactly as intended: keep claims at the legal object, mark tone fast, and pull the correct lever. If the classroom still melts down, it won't be because the dhamma was unclear. It'll be because someone tried to argue with a notification.

T SC-5.A — Truth-Sentence Builder

Agent	***Conditions (legal door→object + key supports)***	***Tone***	***Claim type***	***Yamaka note***	***Final bounded statement***
Student	*Ear→sound; proximity + repetition; predominance by desire*	*Pleasant-expectant*	*Descriptive-causal*	*X→Y holds; Y→X not required*	*Hearing a notification sound under repetition often conditions a reaching impulse; not every reaching implies that sound.*
Meditator	*Body→tangible (pressure); proximity*	*Painful*	*Descriptive*	*One-way tendency*	*Knee pressure with painful tone tends to condition resisting; the lawful object is pressure, not "injury."*
Driver	*Eye→visible form; strong glare (object strength)*	*Unpleasant*	*Safety-causal*	*One-way*	*Intense brightness conditions*

					squinting; squinting need not imply glare.
Teacher	*Mind→idea replay; proximity + repetition*	*Neutral→pleasant*	*Descriptive-casual*	*One-way*	*A recalled lesson image tends to condition planning talk; planning does not prove that image occurred.*
Debater	*Ear→sound; adhipati by conceit*	*Unpleasant*	*Evaluative-bounded*	*Keep object legal*	*At the ear-door there is sound; "disrespect" is a later concept. Keep the claim at sound.*
Template	*[door + legal object] + [prox/contig/rep/adhipati as relevant]*	*Any*	*Choose: descriptive / safety / evaluative*	*Always test both directions*	*"When [door-object] under [conditions], [tendency] occurs; the converse need not hold."*

T SC-5.B — Tone → Typical Craving → Path Lever

Tone	***Urge flavor (typical taṇhā)***	***Matching practice lever***
Pleasant, high-arousal	*Grasping, prolonging, "mine" talk*	*One-breath restraint; note the ending; generosity move: share/let-go; posture balance*
Pleasant, low-arousal	*Nesting, settling, subtle stickiness*	*Mark "pleasant-soft"; refresh posture; 10-sec impermanence scan*
Painful, acute	*Push away, fix-now, blame*	*Khanti cue; soften around sensation; label tone twice; brief mettā phrase*

Painful, background	*Irritable rumble, complaint loops*	*30-sec body sweep; widen field; replace story with one lawful next step*
Neutral, low-energy	*Drifting, dullness*	*Name "neutral"; brighten spine; three-object noting (see/hear/feel) for 60 sec*
Neutral, busy-mind	*Stimulation hunger, tab-hopping*	*2-minute single-task lock; "thinking + tone" label; close extras, return to primary object*

T SC-5.C — Noble Stages vs. C2 (vedanā→taṇhā)

Stage	***C2 status***	***Teaching note***
Worldling (puthujjana)	*Auto-ignite; tone routinely flips to craving*	*Train door→tone in ≤2 s; install stop-signal; one pre-chosen alternative per tone.*
Trainee (pre-path)	*Intermittent intercepts; fails under speed/ego*	*Drill mind-door echo; pre-plan levers by tone; track interception rate, not mood.*
Stream-enterer (sotāpanna)	*C2 weakened; craving shorter, less sticky*	*Emphasize recognition + non-appropriation; pleasant/neutral traps are main work.*
Arahant	*C2 doesn't become craving; feeling known, released*	*Use as mechanical reference: lawful contact seen, tone known, no ownership story.*

Tape these to the wall. If someone still argues with a ringtone, that's on them, not the dhamma.

Answer Keys

- ***T/F, Fill-in, Matching, Diagram, SA, Scenario, Quick Quiz:*** *Keys are embedded after each item above for rapid checking.*

Cross-tie to other volumes

- ***Vol. 2 (Vibhaṅga):*** *When analyzing categories, keep chanda vs taṇhā precise to avoid category bleed.*

- ***Vol. 3 (Triads):*** *Door–Object–Consciousness triads make clear where cetanā operates as kamma and where taṇhā intrudes post-vedanā.*

Hook Revisited (Pair-test)

*"**Motivation equals volition.**"*
Pair-test verdict: Different. *"Motivation" in everyday speech often means chanda or even taṇhā. In Abhidhamma, only cetanā is kamma-definitive and universally present with citta—train that.*

(Sources: A-Comprehensive-Manual-of-Abhidhamma; Seeing Dukkhasacca; Breaking the Wheel — see inline citations.)

Ch. 7 — Latent Tendencies (Anusaya-Yamaka)

Orientation

*Anger can be **present** or **latent**. Abhidhamma distinguishes **underlying tendencies** (anusayā) from **manifest defilements** (pariyuṭṭhāna) and **transgression** (vitikkama). Latent tendencies "lie along with" the stream even when nothing ugly is showing; with the right triggers they surge up, and if not checked, spill into action. Training requires language that keeps these levels apart, so practice prescriptions don't equivocate. We'll pair-test claims like "anger present = anger latent" until the teachable core remains. (Levels: latent/manifest/transgressive)*

Diagram Hook

Plate AN-7.1 — "Harsh Comment Ladder" (three levels)
A4 landscape, left-to-right ladder:

1. ***Latent*** *(paṭighānusaya) — quiet bias to push away.*

2. ***Manifest*** *(dosa/byāpāda arising in mind).*

3. ***Transgression*** *(vitikkama) — harsh speech/retort.*
   *Caption: "Don't treat **latent** = **present** = **acted**; name the level, then intervene." (Levels & flare at contact)*

Doctrinal Core

- ***What "latent tendency" means.*** *Even when gross defilements are absent, **seven** undercurrents remain: kāmarāga, paṭigha, diṭṭhi, vicikicchā, māna, bhavarāga, avijjā. Their eradication is staged by the four paths (e.g., kāmarāga/paṭigha at the **Anāgāmī** path; diṭṭhi/vicikicchā at **Sotāpatti**; māna/bhavarāga/avijjā at **Arahant**).*

- ***Three levels to keep distinct.*** *The same defilement family can be: **latent** (anusaya), **manifest** (pariyuṭṭhāna), or **transgressive** (vitikkama). This is standard classroom framing for diagnosis and remedy.*

- ***When do anusayas flare?*** *At* ***contact****, conditioned by door–object–consciousness: pleasant → kāmarāga; unpleasant → paṭigha; neutral → avijjā. Precision at vedanā prevents ignition.*

- ***Harsh comment case (hook).***

  - ***A→B test ("present ill-will ⇒ latent resentment present").*** *Often true by* ***inclusion****: a surge of dosa expresses an underlying paṭighānusaya. But not a strict identity; latency is a trait-level potential that can remain after a moment passes.* ***Identity fails; inclusion holds.***

  - ***B→A test ("latent resentment ⇒ present ill-will now"). False.*** *Latent paṭigha need not surface on every contact; with mindfulness it may not manifest at all.* ***Converse fails.*** *(Flare depends on conditions at contact.)*

- ***Practice levers:*** *Map to the Four Foundations and Truths. For anger:* ***mettā*** *counteracts ill-will; watch vedanā; label mind states; apply precise antidotes.*

Daily-life map (reading a harsh comment). *Eye-door contact → unpleasant vedanā → latent paṭigha has a chance to flare as manifest* ***ill-will*** *(byāpāda). If unchecked, it jumps to* ***harsh reply*** *(transgression). If checked, mettā + accurate labeling stall the climb.*

Practice Section (5–12 minutes)

1. ***Level-Label Drill (class, 5 min).*** *Teacher reads mini-cases; students tag* ***latent / manifest / transgressive*** *and name one lever. (e.g., "Tense jaw, no thought yet" → latent;* ***mettā*** *planned.)*

2. ***Vedanā Gate (solo, 5–7 min).*** *During one scroll session, note tones; when unpleasant appears, whisper "unpleasant," then choose* ***one****: label "aversion" or breathe + goodwill phrase; do* ***not*** *answer the comment for 60s. (Flare control at contact.)*

3. ***Pair-Test Rewrite (pairs, 3–5 min).*** *Rewrite "anger present equals anger latent" with explicit scope: "This present ill-will suggests paṭighānusaya* ***may*** *be active; it need not manifest next time if mindfulness is applied."*

Assessment Pack

True/False (10)

1. *Anusaya are seven underlying tendencies that persist when no gross defilement is showing.* ***T****.*

2. *Paṭighānusaya is eradicated at the Sotāpanna path.* ***F*** *— at* ***Anāgāmī****.*

3. *Latent, manifest, and transgressive describe three levels of the same defilement family.* ***T****.*

4. *Every latent resentment must appear as present anger on contact.* ***F*** *— depends on conditions & training.*

5. *Pleasant contact tends to stir kāmarāga, unpleasant paṭigha, neutral avijjā.* ***T****.*

6. *Diṭṭhānusaya and vicikicchānusaya are cut at Sotāpatti.* ***T****.*

7. *Calling manifest ill-will "my latent tendency" is precise Yamaka language.* ***F*** *— confuses levels.*

8. *Mettā is a classic antidote for anger/resentment.* ***T****.*

9. *Latent tendencies never influence behavior.* ***F*** *— they condition future responses until uprooted.*

10. *Training targets the vedanā → taṇhā hinge to keep latency from flaring.* ***T****.*

Fill-in-the-Blanks (10)

Word bank: ***latent, manifest, transgressive, paṭigha, kāmarāga, avijjā, Sotāpatti, Anāgāmī, Arahant, mettā***

1. *When nothing shows but bias remains, the defilement is* ***latent****.*

2. *Open anger in the mind is* ***manifest****.*

3. *Harsh reply or slam-keyboard is* ***transgressive****.*

4. *Unpleasant contact often awakens* ***paṭigha****.*

5. *Pleasant contact tends toward* ***kāmarāga****.*

6. *Neutral contact defaults to **avijjā** if untrained.*

7. *Views/doubt are cut at **Sotāpatti**.*

8. *Aversion/sensual desire are cut at **Anāgāmī**.*

9. *Conceit/becoming/ignorance end at **Arahant**.*

10. *The antidote to ill-will we train here is **mettā**.*

Matching (10)

Left → Right

A. Paṭighānusaya → ( ) latent aversion

B. Kāmarāgānusaya → ( ) latent sensual desire

C. Diṭṭhānusaya → ( ) cut at Sotāpatti

D. Vicikicchānusaya → ( ) cut at Sotāpatti

E. Mānānusaya → ( ) cut at Arahant

F. Bhavarāgānusaya → ( ) craving for existence (Arahant cuts)

G. Avijjānusaya → ( ) root ignorance (Arahant cuts)

*H. **Manifest** → ( ) pariyuṭṭhāna level*

*I. **Transgression** → ( ) vitikkama level*

*J. **Latent** → ( ) anusaya level*

***Key:** A-1, B-2, C-3, D-4, E-5, F-6, G-7, H-8, I-9, J-10. (All per lists/levels.)*

Label-the-Diagram (1)

*Using **Plate AN-7.1**, place the harsh-comment episode on the ladder: mark **unpleasant vedanā** under the rung; tag **latent paṭigha** (left), **present ill-will** (middle), **harsh reply** (right). Put a ✕ on any arrow that wrongly equates latent = present.*

Short Answer (2)

1. *In Yamaka terms, why does "anger present = anger latent" fail?*

2. *Give one sentence mapping how **mettā** interrupts the climb from latent to manifest in your last online encounter.*

Scenario Case (1) — "The snarky email"

*You read "Did you even test this?" Map: door/object/knowing → **unpleasant vedanā** → (does paṭighānusaya flare?) → present dosa or not → speech choice. Write two arcs: **heedless** (reply with bite) vs **trained** (label, breathe, **mettā**, delay). Score for correct level-labels and one precise lever.*

Micro-Log (1) — 60–90s

*Template: "Contact: __ / Tone: P U N / Level now: **latent or manifest?** / Lever: __ / Outcome at 60s: **no transgression?**" (Daily audit connects levels to levers.)*

Quick Quiz (5)

1. *Name the seven anusayā.*
2. *Which path cuts paṭighānusaya?*
3. *Which practice directly counters anger?*
4. *At what hinge do anusayas flare?*
5. *What are the three levels of defilement activity?*

Reflection Ticket

*"When I call the level **accurately** (latent/manifest/transgressive), how does my **next** choice change—especially in writing a reply?"*

Takeaway Box

- ***Name the level.*** *Latent ≠ Manifest ≠ Transgressive; remedies differ.*
- ***Guard at contact.*** *Unpleasant tone is where paṭigha can flare; meet it with mindfulness/mettā.*
- ***Uproot by stages.*** *Path moments cut specific anusayas (views/doubt at Sotāpatti; lust/aversion at Anāgāmī; conceit/becoming/ignorance at Arahant).*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside; Pāli italicized):

1. ***Plate AN-7.1*** *Harsh Comment Ladder — latent → manifest → transgressive; vedanā hinge overlay. Purpose: stop level-mixing in practice.*

2. ***Plate AN-7.2*** *Anusaya & Paths — seven boxes with cut-off stages (Sotāpatti/Anāgāmī/Arahant). Purpose: give teachers quick scope statements.*

3. ***Plate AN-7.3*** *Contact Wheel — door/object/knowing → phassa → vedanā → (flare?) overlay: pleasant/kāmarāga; unpleasant/paṭigha; neutral/avijjā. Purpose: drill the hinge.*

Tables:

1. ***T AN-7.A*** *"Level–Lever Map" (level | hallmark | example phrase | primary antidote | class cue). Use: choose the right prescription fast.*

2. ***T AN-7.B*** *"Seven Anusayā & Cut-offs" (tendency | everyday trigger | path that cuts | cross-links). Use: write bounded claims.*

3. ***T AN-7.C*** *"Flare Points by Tone" (pleasant/unpleasant/neutral | likely anusaya | door | immediate cue). Use: vedanā-gate drills.*

T AN-7.A — Level–Lever Map

Use: choose the right prescription fast.

Level	***Hallmark***	***Example phrase***	***Primary antidote***	***Class cue***
1) Door legality	*Mixing door and meaning*	*"I saw disrespect."*	*Legal-object reset*	*"Eye sees color; ear hears sound. Say the legal object."*
2) Tone misread (vedanā)	*Story fused to tone in ≤1s*	*"That sound hurt me."*	*2-second tone label*	*"Name tone only: pleasant / painful / neutral."*
3) Recognition overreach (saññā)	*Labels multiply, add adjectives*	*"Harsh, rude, targeted."*	*One-label rule*	*"Give one clean tag: 'bell' or 'bright.' Stop."*
4) Impulse ignition (saṅkhāra)	*"Had to act" feeling*	*"I just had to reply."*	*Name-the-verb + pause*	*"Say: planning / pushing / holding. One breath."*
5) Mind-door replay	*Looping images/talk*	*"Keeps playing in my head."*	*Single next step or drop*	*"Write 1 step or drop the reel."*

6) View glue (diṭṭhi)	*Always/never claims*	*“People are disrespectful.”*	*Bounded statement (Yamaka check)*	*“X→Y doesn’t imply Y→X. Bound it.”*
7) Ownership story (māna / appropriation)	*Me/mine inflation*	*“My pain, my victory.”*	*Non-appropriation + balance*	*“See happening, not ‘me.’ Return to door→tone.”*

T AN-7.B — Seven Anusayā & Cut-offs

Use: write bounded claims.

Tendency (anusaya)	***Everyday trigger***	***Path that cuts (final eradication)***	***Cross-links (fetters / hinges / levers)***
Kāmarāgānusaya *(sensual lust)*	*Pleasant sights/sounds/tastes*	***Anāgāmimagga***	*Fetters 4–5 domain; C2 pleasant→grasping; lever: sense-restraint, generosity, impermanence scan*
Paṭighānusaya *(aversion)*	*Painful contact, social threat*	***Anāgāmimagga***	*Fetters 5; C2 painful→push; lever: patience, soften-around-sensation, mettā*
Diṭṭhānusaya *(views)*	*Snap judgments, identity takes*	***Sotāpattimagga***	*Fetters 1; bind with Yamaka; lever: bounded statements, right view drills*
Vicikicchānusaya *(doubt)*	*Mixed signals, teacher-switching*	***Sotāpattimagga***	*Fetters 2; lever: clarify object/method, ask lawful question, test both directions*
Mānānusaya *(conceit)*	*Status comparison, “better than”*	***Arahattamagga***	*Fetters 8; lever: impersonal phrasing, balance (tatramajjhattatā), gratitude*
Bhavarāgānusaya *(craving for becoming)*	*High clarity states, achievement buzz*	***Arahattamagga***	*Fetters 6–7 (rūpa/ārūpa); lever: see arising–passing, drop ownership of states*

Avijjānusaya *(ignorance)*	*Unexamined habits, method-mixing*	***Arahattamagga***	*Fetters 10; lever: right view, two-methods rail (DO vs. Paṭṭhāna), four truths lens*

Bounded claim template: "Under [door-object + conditions], [tone] tends to awaken [specific anusaya]; converse does not follow."

T AN-7.C — Flare Points by Tone

Use: vedanā-gate drills.

Tone	***Likely anusaya***	***Door (typical)***	***Immediate cue***
Pleasant, bright	*Kāmarāga*	*Eye/ear/tongue*	*"One breath of sense-restraint; note the ending; generosity move."*
Pleasant, calm	*Bhavarāga*	*Mind (state pride)*	*"Name 'pleasant-soft'; see passing; no ownership talk."*
Painful, acute	*Paṭigha*	*Body/ear*	*"Soften 5%; label tone twice; short mettā line."*
Painful, background	*Paṭigha → Diṭṭhi add-on*	*Body/mind*	*"Widen field; swap story for one lawful next step."*
Neutral, dull	*Avijjā*	*Eye/body*	*"Say 'neutral'; brighten posture; 60-sec see/hear/feel."*
Neutral, busy	*Avijjā → Bhavarāga*	*Mind*	*"Two-minute single-task lock; 'thinking + tone'; close extras."*
Pleasant with comparison	*Māna*	*Mind/eye*	*"Drop ranking; state facts only; return to door→tone."*
Threat + confusion	*Vicikicchā*	*Ear/mind*	*"Legal object first; ask one clear question; test X→Y vs Y→X."*

Pin these next to your "Door–Object–Knowing" poster. Use the map to spot the level, pull the lever, and move on with your life instead of wrestling every sensation like it owes you rent.

Answer Keys

True/False: *1 T; 2 F; 3 T; 4 F; 5 T; 6 T; 7 F; 8 T; 9 F; 10 T.*

Fill-ins: *1 latent; 2 manifest; 3 transgressive; 4 paṭigha; 5 kāmarāga; 6 avijjā; 7 Sotāpatti; 8 Anāgāmī; 9 Arahant; 10 mettā.*

Matching: *As keyed (A-1 … J-10).*

Label-the-Diagram: *Correct placement across three rungs; ✕ on identity arrows.*

Short Answers (samples):

1. *Identity fails because **levels differ**: latent = potential; present = active citta; Yamaka demands testing both directions and adding conditions.*

2. *"Unpleasant vedanā noted; mettā phrase softened the push; ill-will didn't manifest."*
   Scenario rubric: *Full credit for (a) door/vedanā mapping, (b) correct level tags, (c) one precise antidote, (d) averted transgression.*
   Micro-Log: *Complete if level + lever + 60s outcome are recorded once.*

How this chapter links forward

- ***Reinforces Vol. 3 (Dhātukathā triads):*** *You already track door–object–knowing; now you watch **how** anusayā ride those triads and when they **don't** have to surface.*

- ***Feeds later Yamaka chapters:*** *The same level-discipline will clean up talk about **taints (āsava)** and **fetters (saṃyojana)** so diagnoses and remedies stay sharp.*

Ch. 8 — Consciousness (Viññāṇa-Yamaka)

Orientation

*"Reading is thinking" sounds harmless—until it blurs **door-specific consciousness** with **mind-door commentary**. In the five-door process, eye-consciousness (cakkhu-viññāṇa) simply "sees" the bare visible form; the later "I'm reading this" is a **mind-door** operation that comes **after** the eye-moment in the cognitive stream . Sense-door sequences begin when an object impinges, the life-continuum (bhavaṅga) shakes and is cut off, the five-door adverting arises, then the specific **sense consciousness** (seeing/hearing/…) occurs, followed by receiving, investigating, determining, javana, and (sometimes) registration . Mind-door sequences (the "thinking" and storyline) can follow as consequents—like reverberations after a struck gong—via mind-door adverting, javana, and possibly registration .*

Diagram Hook

Plate VIÑ-8.1 — "Reading a Message": Two Lanes, One Episode

*Row 1 (Eye-door triad, one pass): eye-adverting → **eye-consciousness (seeing)** → receiving → investigating → determining → javana → (±) registration → back to bhavaṅga.*

*Row 2 (Mind-door consequents): mind-door adverting → seven javana on the **same object** (e.g., "what it means") → (±) registration → bhavaṅga. Caption: "Seeing ≠ Thinking; mind-door comes after seeing."*

Doctrinal Core

- ***Bare seeing is not identification.*** *At the sense-door, "seeing/hearing" denotes the **rudimentary moment** by which the datum is cognized "in bare immediacy," **prior** to identification; the recognizing and storying are later stages .*

- ***Sense-door process (eye example).*** *Object strikes → bhavaṅga vibrates & is cut → five-door adverting → **eye-consciousness** → receiving → investigating → determining → seven javana → (±) registration → bhavaṅga .*

- ***Mind-door process (consequents & independent).*** *After a five-door process, **mind-door** runs adverting → seven javana (± registration) over the **same past object** (consequent), or it can arise independently through memory, inference, report, etc. .*

- ***Two doors in a sense-door process.*** *The physical sensitivity is the **differentiating door**, while the **mind-door (bhavaṅga)** is a common door for the whole sequence .*

- ***Hook pair-test — "Reading is thinking."***

  - ***A→B:*** *"Every reading is thinking." **False as identity.** Reading episodes **include** an eye-door "seeing" citta that is not yet "thinking." The mind-door commentary usually follows; it is not identical with seeing .*

  - ***B→A:*** *"Every thinking is reading." **False.** Mind-door processes often arise **independently** (memory, inference, belief, etc.) without any fresh seeing .*

- ***Practice reason:*** *Keeping **seeing** separate from **thinking** stabilizes the present-arc (phassa→vedanā) before proliferation; javana is where ethics kicks in .*

Daily-life map (phone screen). *You glance at a chat bubble → **eye-consciousness** contacts visible form (not yet "reading") → moments later, **mind-door** spins meaning ("She's upset") → urges surge. Training: stay with **seeing** → **feeling-tone** first; delay commentary.*

Practice Section (5–12 minutes)

1. ***Lane-Marker Drill (class, 5 min).*** *Teacher flashes a short clip of text. Learners call out: "eye-door seeing" vs "mind-door thought." Mark the exact **hand-off** to mind-door (adverting → javana) .*

2. ***"One breath late" protocol (solo, 5–7 min).*** *On noticing text, silently label: "seeing, seeing" (eye-door). On the **next** breath, allow "meaning" tags. This preserves the process order (sense-door → **then** mind-door) .*

3. ***Yamaka Rewrite (pairs, 3–5 min).*** *Convert "Reading is thinking" into a bounded statement: "Reading episodes **include** later mind-door thinking; the seeing citta is **not** thinking."*

Assessment Pack

True/False (10)

1. *Eye-consciousness "reading" explicitly identifies letters. **F** — it cognizes bare visible form only*

2. *A sense-door process begins when bhavaṅga vibrates and is cut off. **T***

3. *Mind-door processes can follow a five-door process like reverberations. **T***

4. *All thinking presupposes a fresh sense-door object. **F** — independent mind-door processes occur (memory, inference, etc.)*

5. *Javana is ethically decisive in the process. **T***

6. *Registration (tadārammaṇa) never occurs at the mind-door. **F** — it can with a clear object*

7. *In a sense-door process, the physical sensitivity is a differentiating door and bhavaṅga is a common door. **T***

8. *"Reading is thinking" is correct as identity in Yamaka terms. **F** — inclusion, not identity*

9. *Receiving, investigating, determining follow the sense consciousness at the five doors. **T***

10. *The eye-door process is also called an "eye-consciousness process."* ***T***

Fill-in-the-Blanks (10)

Word bank: ***adverting, eye-consciousness, receiving, investigating, determining, javana, registration, mind-door, bhavaṅga, bare***

1. *At a sense-door, the object first disturbs the _____.* ***bhavaṅga***

2. *The first citta that turns to the object is called _____.* ***adverting***

3. *_____ cognizes the visible form in _____ immediacy.* ***eye-consciousness; bare***

4. *After seeing come _____, _____, and _____.* ***receiving; investigating; determining***

5. *Ethical tone arises at _____.* ***javana***

6. *With clear objects, two moments of _____ may follow.* ***registration***

7. *Commentary and storying typically run at the _____.* ***mind-door***

8. *Consequent mind-door processes follow after five-door sequences like a reverberation.* ***(mind-door) adverting*** *chain*

9. *The entire sequence re-subsides into the _____.* ***bhavaṅga***

10. *"Reading is thinking" confuses eye-door seeing with _____ thought.* ***mind-door***

Matching (10)

Left → Right

A. Eye-consciousness → ( ) Bare seeing at the eye-door

B. Mind-door adverting → ( ) Turns to "the same past object" or independent objects

C. Javana → ( ) Ethically potent running

D. Registration → ( ) Two moments "having that object"

E. Five-door adverting → ( ) First turn toward impinging object

F. Receiving → ( ) Takes in the object

G. Investigating → ( ) Probes the object

H. Determining → ( ) Fixes how to take the object

I. "Reading is thinking" → ( ) Identity error (seeing ≠ commentary)

J. Bhavaṅga → ( ) Life-continuum the process emerges from/returns to

Key: *A-1 , B-2 , C-3 , D-4 , E-5 , F-6; G-7; H-8 (F-H from), I-9 (chapter hook), J-10 .*

Label-the-Diagram (1)

On Plate VIÑ-8.1, label the ***eye-door lane*** *(adverting → seeing → receiving → investigating → determining → javana → (±) registration) and the* ***mind-door lane*** *(adverting → seven javana → (±) registration). Put a red ✕ over "seeing = thinking."*

Short Answer (2)

1. *In Yamaka terms, why is "Reading is thinking" wrong as identity, and how would you restate it precisely?*

2. *Describe one moment today where you noticed the* ***hand-off*** *from eye-door to mind-door.*

Scenario Case (1) — "Email Subject Line at 7:59"

You glance at "URGENT: Client Revision." Decompose: eye-door sequence → vedanā → mind-door commentary. Mark exactly where javana values apply and how delaying the commentary by one breath changed your response (e.g., no rash reply). Cite process order as justification .

Micro-Log (1) — 60–90s

Template: "Seeing (eye-door): ___ → Tone (P/U/N): ___ → Mind-door adverting noticed Y/N → What thought arose at javana? → Did I act from javana or wait for clarity? Outcome: ___."

Quick Quiz (5)

1. *What is cognized at* ***eye-consciousness****? (One line.)*

2. *Name the three functions after seeing in a five-door process.*

3. *Where does ethical charge arise?*

4. *What typically follows a five-door process at the* ***mind-door****?*

5. *Why is calling mind-door thought "reading" a swap? (One line.)*

Reflection Ticket

"When text hits my eyes, what specifically changes when I delay the mind-door commentary by one breath? Where did javana lean, and what did I choose?"

Takeaway Box

- ***Seeing ≠ Thinking:*** *sense-door* ***bare seeing*** *precedes* ***mind-door*** *commentary; don't conflate them.*

- ***Process literacy:*** *adverting → sense-consciousness → receiving → investigating → determining → javana → (±) registration → back to bhavaṅga. Mind-door consequents can echo the same object.*

- ***Practice leverage:*** *stabilize at phassa→vedanā before commentary; act ethically at javana.*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside, Pāli italicized):

1. ***Plate VIÑ-8.1*** *Reading a Message — Eye-door lane vs. Mind-door lane; hand-off marker. Goal: stop "seeing = thinking."*

2. ***Plate VIÑ-8.2*** *"Mango Simile Timeline" — map sleep→sound→look→take→taste to process stages. Goal: anchor sequence memory.*

3. ***Plate VIÑ-8.3*** *"Two Doors in One Process" — differentiating door (eye-sensitivity) + common door (bhavaṅga). Goal: clarify dual-door talk.*

Tables:

1. ***T VIÑ-8.A*** *Five-Door Stages Cheat-Sheet (stage | Pāli | purpose | example). Use: quick recall.*

2. ***T VIÑ-8.B*** *Mind-Door Processes (consequent vs. independent | trigger | adverting? | registration?). Use: keep lanes clean.*

3. ***T VIÑ-8.C*** *Javana Focus (door | usual urges | right effort cue). Use: ethical training at the right moment.*

T VIÑ-8.A — Five-Door Stages Cheat-Sheet (Use: quick recall.)

Stage	***Pāli***	***Purpose***	***Example (clean, legal object)***
1. Life-continuum flows	***bhavaṅga*** *(atīta)*	*Baseline stream before a stimulus intrudes*	*Drifting attention before any event*
2. Life-continuum vibrates	***bhavaṅga-calana***	*Object brushes the system*	*A chime begins somewhere in the room*
3. Life-continuum cuts	***bhavaṅgupaccheda***	*Baseline halts to admit a door process*	*The stream "stops" to register the event*
4. Sense-door adverting	***pañcadvārāvajjana***	*Turn toward the relevant door*	*Turning to the* ***ear*** *for a sound*
5. Sense consciousness	***pañca-viññāṇa*** *(e.g.,* ***sota-viññāṇa****)*	*Raw knowing at the door only*	***Ear*** *knows* ***sound*** *(not "insult")*
6. Receiving	***sampaṭicchana***	*Take in the object*	*System "takes the sound" in*
7. Investigating	***santīraṇa***	*Light evaluation of the object*	*"Soft, single bell-tone" quality*
8. Determining	***votthapana***	*Set the response lane*	*"This is sound worth acting on or not"*
9–15. Impulsion ×7	***javana (×7)***	*Ethical/functional push moments*	*Reach, refrain, plan, or ignore*
16–17. Registration ×0–2	***tadārammaṇa (×0–2)***	*Echo if the object is strong*	*If loud/striking: brief "after-taste" moments*

T VIÑ-8.B — Mind-Door Processes (Use: keep lanes clean.)

Type	***Trigger***	***Adverting?***	***Registration?***	***What to teach***
Consequent *(follows a five-door)*	*The just-seen/heard/etc. object reappears at mind-door*	***Yes**:* ***manodvārāvajjana***	***Optional**: 0–2* ***tadārammaṇa*** *if object is great/striking*	*"Sense-door first, mind-door after." Name echo as* ***thinking-image / thought****; don't reassign it to a sense door.*
Independent *(pure mind-door)*	*Memory, plan, concept, idea with no fresh sense hit*	***Yes**:* ***manodvārāvajjana***	***Optional**: only if object is powerful; often none*	*Keep legality: object is* ***dhamma****; no pretending you "heard" a memory. Mark tone, then choose lever.*

Lane sanity: sense-door = door+legal object; mind-door = dhamma-object. Adverting always; registration only when the object is strong enough to echo.

T VIÑ-8.C — Javana Focus (Use: ethical training at the right moment.)

Door	***Usual urges in javana***	***Right effort cue (fast, lawful)***
Eye	*Grasping at beauty; snapping at clutter*	*One-breath restraint; say "seeing-color"; notice ending; generosity move if clinging starts*
Ear	*Reacting to praise/insult; rehearsing replies*	*"Hearing-sound"; no reply-rehearsal for one breath; metta line if heat spikes*
Nose	*Chasing fragrances; aversion to harsh odors*	*Label tone; relax the face; one full inhale before any move*
Tongue	*"One more" loops; speed-eating*	*Utensil-down protocol; name tone before next bite; gratitude without grabbing*
Body	*Fidget/escape from discomfort; slump into comfort*	*Soften around sensation 5%; widen field; choose posture, don't twitch*

Mind	*Planning spirals; replay/catastrophe; state-pride*	*Name "thinking + tone"; either write one next lawful step or drop it; no ownership talk about states*

Use them like a pro: sense-door legality first, tone in two seconds, then pull the correct javana lever. If someone still insists that "the ear heard disrespect," hand them the legality map and a very calm bell.

Answer Keys

True/False: *1 F; 2 T; 3 T; 4 F; 5 T; 6 F; 7 T; 8 F; 9 T; 10 T.*

Fill-ins: *(1) bhavaṅga; (2) adverting; (3) eye-consciousness; bare; (4) receiving, investigating, determining; (5) javana; (6) registration; (7) mind-door; (8) mind-door adverting; (9) bhavaṅga; (10) mind-door.*

Matching: *As keyed above with citations.*

Label-the-Diagram: *Two lanes labeled; × on "seeing = thinking"; hand-off arrow to mind-door adverting.*

Short Answers (samples):

1. *Identity fails because eye-door seeing is a distinct citta that **precedes** mind-door thought; correct version: "Reading episodes **include** later mind-door thinking."*

2. *"I noticed the white subject line (seeing); one breath later the thought 'deadline!' arose at the mind-door, so I chose to pause before replying."*

   Scenario rubric: *Full credit for door-order accuracy, explicit javana choice, and one-breath delay.*

   Micro-Log: *Complete if seeing/toning/hand-off/javana choice are recorded once.*

How this chapter links forward

- ***Back to Vol. 1 (Cittavīthi) & Vol. IV:*** *This chapter re-grounds the **order** of consciousness moments so later Yamaka chapters don't mix lanes. See full five-door table and mind-door variants for drilling (Tables 4.1–4.2 concepts).*

- ***Ahead:*** *The same pair-testing will guard claims about paññatti vs. paramattha and about memory/proliferation, so analysis stays clean when teaching thought-chains.*

Ch. 9 — Phenomena (Dhamma-Yamaka)

Orientation

*This chapter stretches the Yamaka habit to its widest lens: distinguishing **ultimate realities** (paramattha-dhammā) from **concepts** (paññatti). In Abhidhamma, the ultimates are exactly four—citta, cetasika, rūpa, and Nibbāna—while everyday talk runs on designations like "team," "project," or "deadline" (conventional, sammuti) . Getting these **two rails** right prevents level-mixing: we can work with conventions without mistaking them for ultimacies. This discipline lets practice instructions be sharp: what is trained is an ultimate; what is organized is a concept. (Two realities and their scope: conventional vs. ultimate)*

Diagram Hook

Plate DM-9.1 — "Two Rails: Paramattha vs. Paññatti (Team Chat Episode)"
Left rail = ultimates: eye-consciousness + cetasikas arising with it, material base (rūpa), later mind-door processes. Right rail = designations: "team," "project," "deadline," "policy." A red guard-bar prohibits crossing rails. Caption: "Operate with both—don't swap them." (Four ultimates; conventional designations; mind-door meanings by convention)

Doctrinal Core

- ***Two kinds of reality.*** *Abhidhamma states two realities:* ***conventional*** *(sammuti), the domain of paññatti and ordinary speech; and* ***ultimate*** *(paramattha), the irreducible* ***dhammas****—citta, cetasika, rūpa, Nibbāna .*

- ***What ultimates are.*** *They "exist by their own intrinsic nature" (sabhāva) and are the final terms of analysis—the ultimate objects of right knowledge .*

- ***What concepts are.*** *Paññatti are* ***designations*** *that "make known" (name, nomenclature) and include types like* ***collective concepts*** *(samūha-paññatti: house, chariot, village… → think "team"),* ***formal****,* ***local****,* ***temporal****,* ***spatial****, and* ***sign concepts*** *(kasina signs) .*

- ***Sixfold analysis of concepts.*** *Abhidhamma details how concepts relate to ultimates (e.g., "matter/feeling" = concept of the real; "land/mountain" = concept of the unreal; mixed cases like "woman's voice," "eye-consciousness") .*

- ***Where "meaning" happens.*** *Speech is heard at the* ***ear-door****;* ***meaning*** *is grasped* ***afterwards*** *by* ***mind-door*** *processes as* ***concepts fashioned by worldly convention****—the classic paññatti lane .*

- ***Hook pair-test — "A 'team' is a mental factor."***
    - ***A→B:*** *"Every 'team' is a mental factor (cetasika)."* ***False as identity.*** *"Team" is a* ***collective concept*** *on the conventional rail, not a cetasika (ultimate) .*
    - ***B→A:*** *"Every mental factor is a 'team'."* ***False.*** *Cetasikas (e.g., mindfulness, effort) are ultimates with sabhāva; a "team" is designation only .*
    - ***Bound rewrite (teachable core).*** *"A team" (concept)* ***designates*** *a set of persons and roles;* ***within*** *those moments, ultimates (e.g., sati, viriya, cetanā) actually arise and can be trained. Keep rails separate, relate them skillfully.*
- ***Cross-tie to Vol. 4 (Puggalapaññatti).*** *That volume specializes in* ***designations of persons****; here we generalize to all* ***concepts*** *and practice moving cleanly between rails without reifying conventions as ultimates (twofold method/scope) .*

Daily-life map (Slack "Team Update").

You ***see*** *an icon (eye-door → ultimates),* ***hear*** *the ping (ear-door → ultimates), then* ***grasp meaning*** *"Team needs a fix" (mind-door →* ***concept****). You* ***train*** *sati/viriya/cetanā (ultimates) while* ***using*** *the "team" concept to coordinate. Meaning-by-convention, training-by-ultimates .*

Practice Section (5–12 minutes)

1. ***Two-Rails Sort (class, 5 min).*** *Teacher reads items ("deadline," "mindfulness," "policy," "cetanā," "Nibbāna"). Learners place each on* ***Paramattha*** *vs* ***Paññatti*** *rail; then name the training lever if ultimate (e.g., strengthen sati). (Ultimates list; concept function)*
2. ***Meaning Hand-off (solo, 5–7 min).*** *Read a chat line; first mark* ***hearing*** *(ultimates), then on the* ***next breath*** *mark* ***meaning*** *(concept), then choose* ***one ultimate*** *to train (sati/viriya/paññā) for the reply. (Meaning via mind-door convention)*
3. ***Pair-Test Rewrite (pairs, 3–5 min).*** *Convert three identity claims into* ***bounded*** *statements (e.g., "A team* ***is*** *sati" → "In a team scenario, sati may arise in some members; 'team' remains conceptual.").*

Assessment Pack

True/False (10)

1. *Abhidhamma recognizes **two realities**: conventional and ultimate. **T***

2. *The **four** ultimate realities are citta, cetasika, rūpa, and Nibbāna. **T***

3. *A "team" is an ultimate because it influences behavior. **F** — influence ≠ ultimacy; it's a concept.*

4. *Concepts (paññatti) "make known" and include collective groupings. **T***

5. *"Meaning" of speech is grasped directly at the ear-door as an ultimate. **F** — grasped **subsequently** at mind-door by **concept**.*

6. *"Eye-consciousness" can be used as a **concept** in mixed designations. **T** (concept-of-the-real by the real).*

7. *"Land" and "mountain" are concepts of the unreal. **T***

8. *All training targets are conceptual; ultimates cannot be trained. **F** — training aims at **ultimates** (e.g., sati, viriya).*

9. *Reifying concepts as ultimates is a Yamaka-level-mixing error. **T** (chapter method + two rails).*

10. *"Nibbāna" is an ultimate, the unconditioned element. **T***

Fill-in-the-Blanks (10)

Word bank: ***paramattha, sammuti, citta, cetasika, rūpa, Nibbāna, paññatti, collective, mind-door, sabhāva***

1. *Abhidhamma distinguishes _____ and _____ realities. → **paramattha; sammuti***

2. *The four ultimates are _____, _____, _____, _____. → **citta; cetasika; rūpa; Nibbāna***

3. *Ultimates exist "by their own _____." → **sabhāva***

*4. A "team" is a _____ concept type. → **collective***

*5. **Paññatti** are designations that "make known." → **paññatti***

*6. Speech meaning is grasped at the _____ as concept. → **mind-door***

*7. "Land/mountain" are concepts of the _____. → **unreal***

*8. "Matter/feeling" are concepts of the _____. → **real***

*9. Training targets include _____ and _____ (examples of ultimates). → **cetasika; citta***

*10. The **two rails** guard is "use conventions, train _____." → **ultimates** (chapter rule).*

Matching (10)

Left → Right

A. Paramattha → ( ) Four ultimates with sabhāva

B. Sammuti → ( ) Conventional discourse & designations

C. Paññatti → ( ) "Makes known" by naming

*D. Collective concept → ( ) House, chariot, **team**-like grouping*

E. Concept of the unreal → ( ) "Land," "mountain"

F. Concept of the real → ( ) "Matter," "feeling"

G. Mixed concept (real by real) → ( ) "Eye-consciousness"

H. Meaning of speech → ( ) Mind-door concept by convention

I. Training lever → ( ) sati/viriya/cetanā (ultimates)

J. Unconditioned element → ( ) Nibbāna

***Key:** A-1 , B-2 , C-3 , D-4 , E-5 , F-6 , G-7 , H-8 , I-9 , J-10 .*

Label-the-Diagram (1–2)

*On **Plate DM-9.1**, place "team," "project," "deadline" on the **concept rail**; place citta, cetasika, rūpa, and Nibbāna on the **ultimate rail**. Draw a red ✕ through the statement "team = cetasika." (Sixfold concept note optional)*

Short Answer (2)

1. In Yamaka terms, why does "A 'team' is a mental factor" fail as identity? Restate it with proper scope.

2. *Describe how you would **use** the designation "team" while **training** ultimates in a tense standup.*

Scenario Case (1) — "Bug Triage at 4:30 PM"

*Message reads: "Team must ship hotfix." Decompose: (a) ear-door hearing (ultimates) → (b) mind-door **meaning** (concept) → (c) choose one **ultimate** to train (e.g., sati to slow reply, viriya to focus). Write two arcs: **mixing rails** (confusion, reactivity) vs **two-rails** (clarity, ethical javana). Score for correct rail labels and one precise training lever. (Meaning-by-convention; training ultimates)*

Micro-Log (1) — 60–90s

*Template: "Door/Contact: __ → Tone: P/U/N → **Concepts noticed**: __ → **Ultimate I trained**: (sati/viriya/paññā) → Outcome at 60s: __."*

Quick Quiz (5)

1. *Name the **four** ultimate realities.*
2. *Give one **collective** concept example from daily work.*
3. *Where is **speech meaning** grasped? (door + rail)*
4. *Write a one-line **two-rails** prescription for replying to a tense message.*
5. *Which rail holds **trainable levers** for ethics? (Name one ultimate.)*

Reflection Ticket

"When I keep 'what I call it' (concepts) separate from 'what arises' (ultimates), what changes in my next message or meeting?"

Takeaway Box

- ***Two rails:** use paññatti to coordinate, train **ultimates** to transform.*
- ***Meanings are conventions** at the **mind-door**; don't export them to the ear-eye ultimates.*
- ***Identity checks:** "team = cetasika" fails; relate rails without mixing. (Sixfold concept scheme helps nuance)*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside; Pāli italicized):

1. ***Plate DM-9.1*** *Two Rails — paramattha vs paññatti on a team-chat episode. Goal: inoculate against level-mixing.*

2. ***Plate DM-9.2*** *Six Kinds of Concept — with one example each (formal, collective, local, temporal, spatial, sign). Goal: richer concept literacy.*

3. ***Plate DM-9.3*** *Meaning Hand-off — ear-door → mind-door concept (speech line to understanding). Goal: guard where "meaning" lives.*

Tables:

1. ***T DM-9.A*** *Rail Mapper (Item | Rail | Classroom cue | Training lever if ultimate). Use: quick placement drill.*

2. ***T DM-9.B*** *Sixfold Concepts (Type | Definition | Work example | Rail note). Use: prevent sloppy talk about "entities."*

3. ***T DM-9.C*** *From Hearing to Meaning (Door | Stage | Ultimate/Concept | Teaching note). Use: process literacy.*

T DM-9.A — Rail Mapper

Use: quick placement drill. Point to the right rail in under 5 seconds; if it's Ultimate, name the training lever.

Item (plain speech)	***Rail***	***Classroom cue (what to say)***	***Training lever if Ultimate***
Eye-consciousness (cakkhu-viññāṇa)	*Ultimate*	*"Door event, not a person seeing."*	*Map stages: adverting → seeing → receiving… → javana; observe as momentary.*
Feeling tone (vedanā)	*Ultimate*	*"Tone after contact, not emotion yet."*	*Catch vedanā before craving; rehearse vedanā→taṇhā fork.*
Sound (sadda)	*Ultimate*	*"Derived matter; ear-door object."*	*Door restraint and object hygiene; adjust base/object/knowing triad.*

“Email notification” (phrase)	*Designation*	*“Label for a sound-event.”*	*Rail-split: restate as “sound contacted at ear.”*
“Woman” / “person”	*Designation*	*“No such ultimate entity here.”*	*Swap to aggregates or bases; avoid self-talk.*
“Woman’s voice” (phrase)	*Designation (real-by-unreal)*	*“Sound is real; ‘woman’ is the concept.”*	*Teach two-layer read: sadda on Ultimate rail; ‘woman’ on Designation rail.*
Eye-sensitivity (cakkhu-pasāda)	*Ultimate*	*“Faculty matter, not ‘my eye.’”*	*Use element/faculty micro-diagram; feel as rūpa quality.*
Greed (lobha)	*Ultimate*	*“Mental factor at javana.”*	*Spot at javana; apply right effort interrupt.*
“Insult” (the idea)	*Designation*	*“Meaning arises at mind-door as concept.”*	*Rail-split: ear-door sound first, mind-door meaning later.*
Intention to reply (cetanā)	*Ultimate*	*“Volition, not a ‘decider self.’”*	*Label cetanā in the javana run; note anicca/dukkha/anattā.*
Nibbāna	*Ultimate (unconditioned)*	*“Unconditioned element, door-freed object.”*	*Keep technical handling; no person-language.*
“Meeting invite”	*Designation*	*“A bundle of conventions.”*	*Translate to door events: eye on text, mind-door on meaning.*

Sources: *paramattha vs. sammuti overview; process stages; object classes; speech→meaning path.*

T DM-9.B — Sixfold Concepts

Use: prevent sloppy talk about "entities." All six are on the Designation rail; notes clarify what they lean on.

Type	***Definition (Abhidhamma)***	***Work example***	***Rail note***
Direct concept of the real	*Name that makes known an ultimate*	*"Feeling," "eye-consciousness" in a report*	*Concept pointing to Ultimate dhamma; still a concept.*
Direct concept of the unreal	*Name for something not ultimately real*	*"Company," "team," "market share"*	*Pure designation; don't treat as dhamma.*
Unreal by means of the real	*A constructed "owner" of real qualities*	*"Possessor of six skills," "data owner"*	*Lean is Designation; built on real factors.*
Real by means of the unreal	*A real property attributed to a conceptual entity*	*"Woman's voice" in a meeting*	*Sound is real; "woman" is designation.*
Real by means of the real	*A real tied to a real*	*"Eye-consciousness"*	*Both parts are Ultimate; the term itself is still a concept pointing to them.*
Unreal by means of the unreal	*A constructed entity built on another construction*	*"CEO's son," "brand personality"*	*Stack of designations; keep it on the Designation rail.*

Canonical basis for the sixfold: *"It is sixfold…" with classical examples.*

T DM-9.C — From Hearing to Meaning

Use: process literacy. Show that "meaning" is a mind-door concept that follows an ear-door sensory run.

Door	***Stage (Abhidhamma term)***	***Ultimate or Concept***	***Teaching note***
Ear	*Object reaches presence*	*Ultimate*	*Sound endures to presence, then can strike the door.*
Ear	*Five-door adverting*	*Ultimate*	*Turns toward the sound.*
Ear	*Hearing consciousness (sota-viññāṇa)*	*Ultimate*	*Bare "hearing," not identification.*
Ear	*Receiving (sampaṭicchana)*	*Ultimate*	*Takes in the object.*
Ear	*Investigating (santīraṇa)*	*Ultimate*	*Probes the object quality; still pre-concept.*
Ear	*Determining (votthapana)*	*Ultimate*	*Sets how javana will run.*
Ear	*Javana (7 moments, ethical)*	*Ultimate*	*Where wholesome/unwholesome runs.*
Ear	*Registration (tadārammaṇa) (optional)*	*Ultimate*	*If object is clear/prominent, two moments "have that object."*
—	*Bhavaṅga resumes*	*Ultimate*	*Continuity lapses back after the run.*
Mind	*Mind-door adverting*	*Ultimate*	*Now the mind turns to that just-heard object.*
Mind	*Mind-door javana on concept*	*Ultimate citta; Concept content*	*Here "meaning" appears as paññatti fashioned by convention.*
Mind	*Teacher recap*	*—*	*Say aloud: "Ear-door hears a sound; mind-door knows the meaning." Keeps rails clean.*

Notes: *Consciousness always takes an object; concepts are mental objects at the mind door.*

Quick classroom scripts

- *Rail-split line for hot moments: "Sound first, story second. Name the door before the meaning."*

- *Vedanā pivot reminder: "Tone isn't craving. Catch tone, then steer."*

Answer Keys

True/False: *1 T; 2 T; 3 F; 4 T; 5 F; 6 T; 7 T; 8 F; 9 T; 10 T.*

Fill-ins: *(1) paramattha; sammuti. (2) citta; cetasika; rūpa; Nibbāna. (3) sabhāva. (4) collective. (5) paññatti. (6) mind-door. (7) unreal. (8) real. (9) cetasika; citta. (10) ultimates.*

Matching: *As keyed under the item with citations.*

Label-the-Diagram: *Concept rail = team/project/deadline; Ultimate rail = citta/cetasika/rūpa/Nibbāna; ✕ on "team = cetasika."*

Short Answers (samples):

1. *Identity fails because **concepts ≠ ultimates**; bound rewrite: "In team work, certain **ultimates** (e.g., sati, viriya) can be trained; 'team' remains a **collective concept**."*

2. *"I used the concept 'team' to coordinate, while training sati to pause and cetanā to choose a kind reply—keeping rails separate."*
   Scenario rubric: *Full credit for door/rail correctness, naming one ultimate to train, and not reifying the concept.*
   Micro-Log: *Complete if both rails are named and one ultimate is explicitly trained.*

How this chapter links forward

- ***Cross-tie to Vol. 4 (Puggalapaññatti):*** *Person-terms are **concepts**; this chapter generalizes that discipline to **all designations**, so we can **use** names well and **train** ultimates precisely (twofold method/scope) .*

- ***Ahead:*** *With rail literacy, later Yamaka chapters on memory, proliferation, and insight knowledges can stay surgically clean about **what** changes (cetasikas/cittas) and **what** is just how we talk (paññatti).*

Ch. 10 — Faculties (Indriya-Yamaka) + Capstone

Orientation

*When people say "mindfulness fixes everything," they're mixing **faculty** with **outcome**. In Abhidhamma, the five **faculties** (indriya)—saddhā (faith), vīriya (energy), sati (mindfulness), samādhi (concentration), paññā (wisdom)—are controllerships that govern the mind's work; the same five, when unshakable, are called **powers** (bala) . They balance as paired counterweights—saddhā ↔ paññā, vīriya ↔ samādhi, with sati as the axle—so practice doesn't tilt into credulity, analysis-paralysis, strain, or stupor . Properly established, sati interrupts the slide from **feeling** to **craving** (the C2 hinge), but it doesn't magically erase illness or all pain; in fact, the canon prescribes **awakening-factor recitation when one is sick**, precisely because pain can remain while wise response improves .*

Diagram Hook

Plate IN-10.1 — "Indriya Balance Board" (A4 landscape, PNG @300 dpi)
*A see-saw with **Faith** ↔ **Wisdom** and **Energy** ↔ **Concentration**; **Mindfulness** drawn as the central axle with a small lock icon ("keeps the board true"). Caption: "Balance faculties; don't confuse them with results like 'no pain.'"*

Doctrinal Core

- ***What the Five Faculties are:*** *"There are five faculties: faith, energy, mindfulness, concentration, wisdom" (they are distinct levers, not guaranteed outcomes) .*

- ***When they become Powers:*** *The same five, made **unshakable** by cultivation, are called **powers**; diagnostically, a **faculty** still wobbles, a **power** holds under stress (praise/blame, pleasure/pain) .*

- ***How they balance:*** *If analysis runs hot, add saddhā; if effort strains, smooth with samādhi; if samādhi smothers inquiry, punctuate with questions; if vīriya overheats, exhale long and add passaddhi .*

- ***Where mindfulness helps—and where it doesn't:*** *Sati keeps present knowing and **cuts the automatic flip from feeling to craving**; as sati-bala, it "cuts vedanā → taṇhā." That is a **specific prevention** of mental proliferation, not a blanket guarantee against all forms of dukkha (e.g., bodily pain) . When sick, one trains the mind with the awakening factors rather than pretending pain is gone .*

- ***Hindrance antidotes & diagnostics:*** *Doubt → strengthen saddhā; sloth/torpor → build vīriya; heedlessness → reinforce sati; restlessness → deepen samādhi; delusion/self-cling → sharpen paññā .*

Daily-life examples (three quick maps):

1. ***"All-hands meeting jitters."*** *Heart races (unpleasant vedanā). Sati notes "racing," samādhi steadies, paññā recalls process. Jitters may remain, but the* ***craving-to-escape*** *is prevented (C2 cut) .*

2. ***"Sick day"****: Fever aches. Recite* ***seven factors*** *slowly; sati stays, upekkhā grows. Body still hurts, but there's less* ***mental suffering*** *(right function, bounded outcome) .*

3. ***"Late-night scroll"****: Pleasant vedanā at likes; sati names it; vīriya chooses "lock screen," samādhi rests on breath—no automatic* ***grasping*** *sequence .*

Capstone: Pair-Method Playbook (usable on any topic)

Goal: *Prevent level-mixing and overreach; produce* ***bounded, useful*** *conclusions.*

Steps (Two-Rails aware):

1. ***Claim*** *(as heard): e.g., "X prevents all Y."*

2. ***Define A & B*** *precisely (identify ultimates vs. concepts if relevant).*

3. ***A→B test*** *(Is every A a B?) Name* ***agent, conditions, door, time-window****.*

4. ***B→A test*** *(Is every B from A?) Check converses.*

5. ***Scope & Conditions****: write who/when/where (worldling/trainee; mindful/heedless; which door & tone).*

6. ***C2 map*** *(insert vedanā before taṇhā to see the hinge for intervention).*

7. ***Faculty/Powers lens*** *(is this a* ***lever*** *or an* ***outcome****?).*

8. ***Balance check*** *(do we need counterweight—saddhā↔paññā, vīriya↔samādhi?)*

9. ***Bounded rewrite*** *(teachably true under stated conditions).*

10. ***One-line practice*** *(what to do at the next door-event).*

(Use this Playbook to vet any syllabus claim: khandhas, āyatanas, dhātus, truths, etc.)

Hook Pair-Test

"Mindfulness prevents all suffering."

- ***A→B*** *("Whenever mindfulness is present, all suffering is prevented.")* ***False as a universal.*** *Sati can* ***interrupt craving*** *at the C2 link (preventing mental proliferation), yet sickness and bodily pain can still be present—hence the* ***sick-bed bojjhaṅga*** *instruction.* ***Bounded truth:*** *"Well-established mindfulness prevents the arising of craving and unwholesome reactions in the moment; it does not abolish all pain or every kind of dukkha" .*

- ***B→A*** *("If suffering is absent, mindfulness caused it.")* ***False.*** *Absence of perceived distress can come from other conditions (sleep, numbness, worldly ease), not necessarily sati.* ***Bounded truth:*** *"Freedom from reactive suffering reliably correlates with sati + balancing faculties matured toward* ***powers****" .*

Practice Section (5–12 minutes)

Class (6–7 min)

1. ***Balance Board Triage:*** *Learners rate each faculty* ***Weak / Too-Strong / Balanced*** *for today and choose the counter-weight (e.g., over-analysis → add saddhā recollection; dullness → add brisk vīriya) .*

2. ***C2 Cut Drill:*** *In pairs, narrate a fresh episode to the vedanā point; partner names the* ***single*** *faculty to emphasize to prevent the flip (e.g., sati or samādhi) .*

Solo (4–5 min)

3) ***Sick-Day Protocol (any discomfort):*** *Recite the seven factors slowly for one minute; log which faculty "caught" the reactivity. (Shows sati's scope vs. pain's persistence) .*

Assessment Pack

True/False (10)

1. *The five* ***faculties*** *and five* ***powers*** *list the same items.* ***T****. (Differs by stability)*

2. *Sati universally eliminates all suffering.* ***F****. It cuts the craving-flip, not bodily pain.*

*3. Saddhā counterbalances over-analysis. **T**.*

*4. A **power** (bala) is a faculty that no longer wobbles under stress. **T**.*

*5. Vīriya without samādhi can feel edgy; add relaxation. **T**.*

*6. Diagnostically: doubt → strengthen paññā. **F**. Strengthen saddhā.*

*7. Sati-bala "cuts vedanā → taṇhā." **T**.*

*8. The five faculties are: saddhā, vīriya, sati, samādhi, paññā. **T**.*

*9. Samādhi never suppresses investigation. **F**. It can; punctuate with inquiry.*

*10. Bojjhaṅga recitation is a classical practice when unwell. **T**.*

Fill-in-the-Blanks (10)

Word bank: ***saddhā, vīriya, sati, samādhi, paññā, faculty, power, balance, vedanā→taṇhā, bojjhaṅga***

*1. The five _____ are faith, energy, mindfulness, concentration, wisdom. → **faculties***

*2. The same five, when unshakable, are called _____. → **powers***

*3. Sati cuts the link _____. → **vedanā→taṇhā***

*4. Over-analysis? Add _____ to steady trust. → **saddhā***

*5. Edgy effort? Soften with _____. → **samādhi***

*6. Doubt? Strengthen _____. → **saddhā***

*7. Sloth/torpor? Build _____. → **vīriya***

*8. Heedlessness? Reinforce _____. → **sati***

*9. Restlessness? Deepen _____. → **samādhi***

10. *When unwell, recite the _____ factors. →* ***bojjhaṅga***

Matching (10)

Left → Right

A. Saddhā → ( ) antidote to doubt; trust in Dhamma

B. Vīriya → ( ) overcomes idleness/sloth

C. Sati → ( ) remembers & guards the hinge

D. Samādhi → ( ) steadies against restlessness

E. Paññā → ( ) penetrates delusion

F. ***Faculty*** *→ ( ) can still wobble under stress*

G. ***Power*** *→ ( ) unshakable under stressors*

H. Balance: saddhā ↔ paññā → ( ) trust–analysis see-saw

I. Balance: vīriya ↔ samādhi → ( ) energy–calm see-saw

J. Sati-bala → ( ) cuts ***vedanā→taṇhā***

Key: *A-1, B-2, C-3, D-4, E-5 (all from); F-6, G-7 (); H-8, I-9 (); J-10 ().*

Label-the-Diagram (1)

On ***Plate IN-10.1****, mark today's tilt: place a dot toward whichever side is "heavier," then annotate which* ***counter-faculty*** *you'll apply for balance. (Answer key: learner-specific; instructor checks for correct pairing logic).*

Short Answer (2)

1. *In Yamaka terms, why does "Mindfulness prevents* ***all*** *suffering" fail, and how would you bound it? (Key: It prevents craving-driven suffering at C2; pain may persist; bound by agent/conditions/time-window.)*

2. *Give one work example where* ***faith–wisdom*** *or* ***energy–concentration*** *balance improved your response.*

Scenario Case (1) — "Push Notification During Fever"

You're feverish; a ping reads "Need answer NOW." Decompose: ear-door → vedanā (unpleasant) → choose faculty emphasis → outcome. Write two arcs: ***heedless*** *(craving to end discomfort + harsh reply) vs* ***balanced*** *(sati notes pain, samādhi steadies breath, paññā recalls process, kind delay). Score for correct hinge & faculty selection.*

Micro-Log (1) — 60–90s

*Template: "Door: __ → Tone (P/U/N): __ → **Which faculty I leaned on**: __ → Did craving ignite? Y/N → If N, what stayed present?"*

Quick Quiz (5)

1. *List the five **faculties**.*

2. *What upgrades a faculty to a **power**? (One line.)*

3. *Which link does sati-bala cut?*

4. *Name one **balance** pair and how you'd counter an imbalance.*

5. *What do you practice when unwell? (Classical instruction)*

Reflection Ticket

*"When I treat indriyas as **levers** (not outcomes), which lever will I pull **at the vedanā hinge** in my next difficult moment, and what **counter-weight** will I prepare?"*

Takeaway Box

- ***Faculties ≠ outcomes:*** *they are levers; powers are those levers made unshakable.*

- ***Bound the promise of sati:*** *it prevents the **craving-flip**, not all pain.*

- ***Balance to advance:*** *saddhā ↔ paññā, vīriya ↔ samādhi, with sati as axle, every day.*

Figures & Tables (proposed)

Figures (A4 landscape, PNG @300 dpi, labels outside; Pāli italicized):

1. ***Plate IN-10.1*** *Indriya Balance Board — paired see-saws + sati axle. Purpose: daily diagnosis & counter-weight.*

2. ***Plate IN-10.2*** *C2 Guard Rail — phassa → vedanā → (sati?) → taṇhā; overlay "sati-bala cuts here." Purpose: place mindfulness correctly.*

3. ***Plate IN-10.3*** *Faculty→Power Stress Test — life scenarios (praise/blame, pain/pleasure) with "shake-meter." Purpose: see when a faculty has matured to power.*

Tables:

1. ***T IN-10.A — Five Faculties & Antidotes*** *(Faculty | Hindrance targeted | When to deploy | Class cue). Use: quick triage.*

2. ***T IN-10.B — Balance Recipes*** *(Imbalance | Counter-move | 30-sec protocol). Use: keep practice smooth.*

3. ***T IN-10.C — Faculty→Power Rubric*** *(Factor | Stressor | Evidence of unshakability). Use: assess growth.*

T IN-10.A — Five Faculties & Antidotes

Use: quick triage (Faculty | Hindrance targeted | When to deploy | Class cue).

Faculty (indriya)	***Hindrance targeted***	***When to deploy***	***Class cue (say it, then do it)***
saddhā (faith/confidence)	*Doubt (vicikicchā)*	*Second-guessing practice/teacher; cynical mind-loops*	*"Recollect aim and exemplars; one clean breath with gratitude." Balance with brief inquiry if it turns gushy.*
vīriya (energy)	*Sloth–torpor (thīna-middha)*	*Post-lunch fog; heavy eyelids*	*"Up posture, 10 brisk breaths; label 'energizing' every exhale." If edgy, pair with longer out-breath.*
sati (mindfulness)	*Heedlessness/forgetfulness (global)*	*Any time you're on autopilot or scrolling*	*"Name door before meaning; 3 notes: 'hearing, hearing, hearing'." Sati oversees the others.*
samādhi (concentration)	*Restlessness–remorse (uddhacca-kukkucca)*	*Spinning thoughts; scattered attention*	*"One object only; widen then narrow on breath sign for 30 sec." If it smothers investigation, add two inquiry pings per minute.*

paññā (wisdom)	*Delusion (moha/avijjā)*	*Over-personalizing; story-grip; naive faith swings*	*"What is it, as dhamma? Tone, not 'me'." Keep it yoked to saddhā to avoid dry cleverness.*

Notes: *Five faculties counter their opposites; same set becomes "powers" when unshakable. See the see-saw pairs: saddhā↔paññā, vīriya↔samādhi, with sati as axle.*

T IN-10.B — Balance Recipes

Use: keep practice smooth (Imbalance | Counter-move | 30-sec protocol).

Imbalance (diagnose fast)	***Counter-move (principle)***	***30-sec protocol (do now)***
Faith > Wisdom (gushy, credulous)	*Add brief investigation*	*Ask twice: "What is its nature?" then return to object.*
Wisdom > Faith (dry, skeptical loops)	*Warm confidence in aim*	*Recollect Buddha–Dhamma–Saṅgha for one breath each; resume noting.*
Energy > Concentration (edgy, pushy)	*Add calm/unification*	*Lengthen exhale; soften belly; commit to single object for 20 breaths.*
Concentration > Energy (soggy, sunk)	*Raise vīriya*	*Stand or straighten; quick body sweep; label "energizing" x10.*
Mindfulness weak (forgetful)	*Install sati as axle*	*"Door before meaning." Three clear notes on current door.*
Restless excitement	*Tranquillity set of bojjhaṅgas*	*Two passes: relax face–shoulders–chest; re-lock on breath sign.*
Sluggish dullness	*Investigation-energy-joy set*	*Tiny curiosity ping at contact point; quicken breath count to 10.*
Over-analysis mid-sit	*Add faith micro-dose*	*One gratitude breath; stop commentary for 30 sec; just see.*

Samādhi smothering insight	*Puncture with inquiry*	*Insert two "What is arising now?" checks per minute.*
Vīriya under/over swings	*Log and steer*	*Mark W/T/B (weak/too-strong/balanced) and apply the opposite lever.*

T IN-10.C — Faculty → Power Rubric

Use: assess growth (Factor \| Stressor \| Evidence of unshakability). Same five become bala when they don't get knocked over.

Factor (faculty → power)	***Stressor (real life)***	***Evidence of unshakability (what you can observe)***
saddhā → saddhā-bala	*Public criticism; practice plateau*	*Keeps precepts and practice rhythm without collapsing into doubt; aim stays vivid.*
vīriya → vīriya-bala	*Fatigue, late nights, busy week*	*Upright posture and continuous noting sustained through the dip; zero procrastination spikes.*
sati → sati-bala	*Phone pings, multitasking*	*Door-naming auto-starts; fewer "lost minutes"; steady contact with present task.*
samādhi → samādhi-bala	*Noise burst; praise/blame*	*Breath sign holds through disturbance; no scatter after disruption.*
paññā → paññā-bala	*Heated argument; moral gray zone*	*Sees tone→urge chain in real time, chooses non-harm; de-personalizes with anicca/dukkha/anattā lens.*

Definition check: *Powers are the same five as faculties when "incapable of being overcome" by their opposites; one iddhipāda may predominate but sati keeps the set balanced.*

Tiny reminder for teachers: diagnose the see-saws first, then press the right lever for 30 seconds. Make students show evidence lines in their logs: "Which lever, which sign?"

Answer Keys

True/False: *1 T; 2 F; 3 T; 4 T; 5 T; 6 F; 7 T; 8 T; 9 F; 10 T.*
Fill-ins: *(1) faculties; (2) powers; (3) vedanā→taṇhā; (4) saddhā; (5) samādhi; (6) saddhā; (7) vīriya; (8) sati; (9) samādhi; (10) bojjhaṅga.*
Matching: *As keyed in-line.*

Label-the-Diagram: *Dot toward heavy side; correct counter-weight named.*

Short Answers (samples):

1. *It fails as universal because sati prevents **reactive craving**, not every form of dukkha; bounded rewrite names agent/conditions and the C2 hinge.*

2. *Learner-specific; award credit for correct pairing logic.*
   Scenario rubric: *Correct door & hinge, suitable faculty emphasis, and a calmer outcome.*
   Micro-Log: *Completed if lever, hinge, and outcome are stated.*

How this chapter caps the Yamaka mini-series

*You now have a **method** that generalizes: pair-test any claim (A→B, B→A), add **scope & conditions**, keep **two rails** (concept vs. ultimate) clean, map the **door & C2 hinge**, and select **faculties** for the intervention. This is your **Pair-Method Playbook**—attach it to every future chapter (kamma, path moments, insight knowledges) so advice stays both **true** and **teachable**.*

Global Figure Set (A4 landscape, PNG @300 dpi, sRGB; labels outside; one overlay per plate)

1. ***V6.1 Pair-Question Loop*** *— X→Y vs. Y→X with error flags (non-equivalence). Purpose: make the Yamaka method visual.*

2. ***V6.2 Roots Pair Board*** *— "wholesome phenomena" ↔ "wholesome roots" exemplars. Purpose: feel the first pair on concrete data.*

3. ***V6.3 Aggregate Guardrail*** *— khandha vs. everyday labels; where pairs break equivocation.*

4. ***V6.4 Door–Object–Knowing (Dhātu) Checker*** *— visualize legal vs. illegal swaps before pair-testing. (Cross-tie to Vol. 3 triads.)*

5. ***V6.5 Truths Pair Map*** *— pleasant-feeling ↔ craving; where converse fails; add scope.*

6. ***V6.6 Formations Split*** *— cetanā ↔ chanda ↔ taṇhā pair-triangles used in debates.*

7. ***V6.7 Latency vs. Presence Timeline*** *— present factor vs. anusaya overlay; pair probes at each point.*

8. ***V6.8 Process Placement (Viññāṇa)*** *— sense-door vs. mind-door placements; where pairs apply in* ***cittavīthi****.*

9. ***V6.9 Dhamma vs. Paññatti Rails*** *— ultimate phenomena vs. designations; pair-safe sentence frames.*

10. ***V6.10 Faculties Web*** *— indriya relations; which pair directions hold, which don't.*

Plate spec: *high-contrast, no gradients/3D, Pāli in italics, generous spacing; one overlay per plate.*

Global Tables (classroom-ready)

1. ***T V6.1 Pair-Question Templates*** *— proposition | Q1 "Are all X Y?" | Q2 "Are all Y X?" | likely traps | bounded conclusion line. Canon cue: Yamaka's two-way method.*

2. ***T V6.2 Roots Pair Grid*** *— wholesome phenomena vs. wholesome roots | examples | counter-examples | teacher notes.*

3. ***T V6.3 Aggregates Audit*** *— aggregate | what fits | what doesn't | common confusions | fix.*

4. ***T V6.4 Sense-Base Legality Matrix*** *— door × object (legal/illegal) | converse test hints. (Links to Vol. 3 legality.)*

5. ***T V6.5 Elements Triad Cards*** *— door/object/knowing triads | pair-questions to avoid overreach.*

6. ***T V6.6 Truths Pair Sheet*** *— statement | forward truth? | converse truth? | scope/conditions | final wording.*

7. ***T V6.7 Formations Trio Map*** *— cetanā/chanda/taṇhā | definition | pairable claims | repair script.*

8. ***T V6.8 Latent vs. Present*** *— factor | present? | latent? | pair test result | intervention.*

9. ***T V6.9 Process Placement (Consciousness)*** *— door | object | citta stage | pair-testable claims | misplacements to avoid.*

10. ***T V6.10 Phenomena vs. Concepts*** *— dhamma (paramattha) | paññatti example | safe wording | pair test result.*

T V6.1 — Pair-Question Templates

Canon cue: Yamaka's two-way method. Columns: proposition | Q1 "Are all X Y?" | Q2 "Are all Y X?" | likely traps | bounded conclusion line.

Proposition (define X, Y precisely)	***Q1 "Are all X Y?"***	***Q2 "Are all Y X?"***	***Likely traps (teacher notes)***	***Bounded conclusion (write this exact sentence)***
Wholesome phenomena vs. wholesome roots (X = kusala dhammas; Y = dhammas accompanied by alobha/adosa/amoha)	*Yes. Kusala dhammas are rooted in at least one wholesome root.*	*No. Some dhammas with wholesome roots are kiriya (functional), not kusala.*	*Mixing kusala with kiriya; assuming "rooted" always means "kamma-productive."*	*All kusala dhammas are rooted in wholesome roots, but not all dhammas with wholesome roots are kusala.*
Path factors vs. wholesome mental factors (X = eight path factors; Y = any sobhana cetasika)	*No. Not every wholesome factor is a Path factor.*	*No. Not every Path factor equals a single cetasika one-for-one.*	*Category error: "factor" can be a complex conditioned presence, not a single cetasika token.*	*Path factors are specific configurations within wholesome states, not identical with the whole class of sobhana cetasikas.*
Feeling vs. emotion (X = vedanā aggregate; Y = everyday "emotion" bundle)	*No. Vedanā is tone only.*	*No. Emotions include concepts, intentions, perceptions.*	*Language drift: treating "emotion" as a technical dhamma.*	*Vedanā is affective tone; emotions are mixed constructs across aggregates.*
Perception vs. memory (X = saññā; Y = remembered narrative)	*Partly. Saññā supports recognition in remembering.*	*No. Not all remembered narratives are just saññā.*	*Reifying "memory" as an ultimate.*	*Saññā marks and recognizes; narratives are multi-aggregate constructions.*
Material phenomena vs. sense bases (X = rūpa; Y = six internal bases)	*No. Rūpa includes more than the six inner faculties.*	*No. Sense bases are a subset within rūpa.*	*Scope confusion: 28 rūpas vs. 6 ajjhattika āyatanas.*	*Sense bases are a subset of rūpa; neither set exhausts the other.*

Consciousness vs. mental factors (X = viññāṇa; Y = cetasikas)	*No. Consciousness is the "knowing" only.*	*No. Cetasikas are concomitants, not consciousness itself.*	*Collapsing citta + cetasika into a single "mind stuff."*	*Consciousness knows; mental factors color and drive it; they are inseparable in occurrence yet not identical.*
Nibbāna vs. unconditioned (X = nibbāna; Y = asaṅkhata dhamma)	*Yes.*	*Yes.*	*Terminology wobble: some students use "unconditioned" loosely.*	*Nibbāna is the unconditioned; here X and Y co-extensive.*
Person vs. aggregates (X = "person" concept; Y = pañcakkhandhā)	*No. "Person" is designation.*	*No. Aggregates are not a "person."*	*Category mistake: mixing paññatti with paramattha.*	*"Person" is a conventional designation upon aggregates; neither entails the other.*

T V6.2 — Roots Pair Grid

Wholesome phenomena vs. wholesome roots: examples, counter-examples, teacher notes.
(Use this to show the non-equivalence from V6.1 row 1.)

Case	***Example (classroom)***	***Verdict***	***Why it belongs***	***Counter-example (to the other direction)***	***Why it doesn't fit***	***Teacher notes***
Kusala with three roots	*Generosity with clear wisdom about non-clinging*	*Kusala ✔*	*Alobha + adosa + amoha present; produces wholesome kamma*	*Arahant's compassionate smile (functional)*	*Not kusala; kiriya with wholesome roots*	*Stress "kamma-productive" vs. "functional."*
Kusala with two roots	*Resisting irritation kindly but without deep insight*	*Kusala ✔*	*Alobha + adosa; no paññā*	*Sense-sphere pleasant resultant consciousness*	*Vipāka, not kusala, though roots may be present*	*Two-root kusala shows not all kusala must include amoha as paññā.*
Kusala with wisdom dominant	*Teaching Dhamma skillfully with insight*	*Kusala ✔*	*Amoha operative; javana wholesome*	*"Calm efficient task flow" in an Arahant*	*Kiriya; roots present but non-kammic*	*Keep "wholesome" reserved for kusala, not for kiriya/vipāka.*
Rooted but not kusala (functional)	*Arahant gives a practical instruction*	*Not kusala ✘*	*Kiriya citta with wholesome roots*	—	—	*Golden counter-example for Q2.*
Rooted resultant	*Pleasant resultant with wisdom-root (sobhana vipāka with paññā)*	*Not kusala ✘*	*Resultant, not producing new kamma*	—	—	*Another counter-example for Q2.*

Rootless wholesome?	*“Wholesome but rootless” claim*	*Invalid*	*Kusala requires wholesome roots by definition*	—	—	*Use this to kill a common misconception.*
Mixed language pitfall	*“Good vibes are wholesome roots”*	*Invalid*	*“Vibes” is designation, not dhamma*	—	—	*Force students to name the actual root: alobha/adosa/amoha.*
Precise fix line	—	—	—	—	—	*Conclude: All kusala are rooted, but not all rooted dhammas are kusala.*

T V6.3 — Aggregates Audit

Aggregate | what fits | what doesn't | common confusions | fix.

Aggregate	***What fits (paramattha)***	***What doesn't***	***Common confusions***	***Fix (clean statement)***
Rūpa (form)	*28 material dhammas: four great elements, sense faculties, visible form, sound, etc.*	*"Body image," "self," job titles, "energy" as vibe*	*Treating anatomical or social labels as rūpa*	*Rūpa are material phenomena only; concepts about bodies are paññatti.*
Vedanā (feeling)	*Pleasant, painful, neutral tones at contact*	*Emotions like anger, pride, guilt*	*Calling emotions "feelings" technically*	*Vedanā is tone; emotions are multi-aggregate constructs.*
Saññā (perception)	*Marking/recognizing features; memory traces as recognition*	*"Belief systems," "opinions"*	*Inflating saññā into full narratives*	*Saññā recognizes; views and stories involve saṅkhāra and concepts.*
Saṅkhāra (formations)	*All cetasikas except vedanā/saññā; volition, attention, effort, etc.*	*"Kamma" as a vague life force; "destiny"*	*Equating every repetition with "kamma"*	*Saṅkhāra are mental conditioners in the moment; kamma is volition with ethical charge.*
Viññāṇa (consciousness)	*The knowing of the object (citta), door by door*	*"Mind" as a container, "soul"*	*Treating citta as a permanent owner*	*Viññāṇa is momentary knowing, conditioned and impersonal.*

Teacher add-ons:

- *Emotion unpacking: anger = unpleasant vedanā + recognition + evaluation + intention + attention + effort, etc. across aggregates.*

- *Door discipline: first name the door (eye/ear/nose/tongue/body/mind), then the aggregates involved.*
  (Source: Manual of Abhidhamma; Silānanda, Vol. 1; Ashin Janakābhivaṃsa, Abhidhamma in

Daily Life)

Classroom use quickies

- *Pair method script: "Test it both ways. If one fails, write the bounded line."*
- *Roots demo: contrast a trainee's two-root generosity with an Arahant's kiriya instruction.*
- *Aggregate audit warm-up: give 10 items rapid-fire; students place each under exactly one aggregate or flag as concept.*

T V6.4 — Sense-Base Legality Matrix

Use: door × object legality; add converse test hints. Link to Vol. 3 “legality” rules (door/object/knowing have to match).

Door (dvāra)	***Legal objects***	***Illegal objects***	***Converse test hints (Yamaka style)***
Eye (cakkhu-dvāra)	*Visible form (rūpārammaṇa)*	*Sound, odor, taste, tangible, mental object*	*Q1 Are all eye-door objects visible forms? Yes. Q2 Are all visible forms eye-door objects? No; mind-door can also take visible forms (present or recalled).*
Ear (sota-dvāra)	*Sound (saddārammaṇa)*	*Visible, odor, taste, tangible, mental object*	*Q1 Are all ear-door objects sounds? Yes. Q2 Are all sounds ear-door objects? No; mind-door can know sound as remembered/imagined.*
Nose (ghāna-dvāra)	*Odor (gandhārammaṇa)*	*Visible, sound, taste, tangible, mental object*	*Same pattern: Q1 Yes. Q2 No; mind-door can take odors conceptually.*
Tongue (jivhā-dvāra)	*Taste (rasārammaṇa)*	*Visible, sound, odor, tangible, mental object*	*Q1 Yes. Q2 No; mind-door can take tastes conceptually.*
Body (kāya-dvāra)	*Tangible (phoṭṭhabbārammaṇa: earth/temperature/motion)*	*Visible, sound, odor, taste, mental object*	*Q1 Are all body-door objects tangibles? Yes. Q2 Are all tangibles body-door objects? No; mind-door can know them too.*
Mind (mano-dvāra)	*All six: visible, sound, odor, taste, tangible, mental object (dhammārammaṇa: concepts, past/future dhammas, nibbāna)*	—	*Q1 Can mind-door take any of the six object classes? Yes. Q2 Are all six objects only mind-door? No; five doors take their one each.*

Notes for teachers:

• Body-door “tangible” excludes water element as object; it’s known via other elements’ resistance/temperature/motion.

T V6.5 — Elements Triad Cards

Use: door/object/knowing triads; pair-questions to prevent overreach. Print as flash cards.

Triad card	***Door (faculty)***	***Object***	***Knowing***	***Pair-questions to keep clean***
Eye triad	*cakkhu-pasāda*	*rūpārammaṇa (visible)*	*cakkhu-viññāṇa*	*Q1 Are all cakkhu-viññāṇa about visible form? Yes. Q2 Are all visible forms known by cakkhu-viññāṇa? No; mind-door can know them too.*
Ear triad	*sota-pasāda*	*saddārammaṇa (sound)*	*sota-viññāṇa*	*Q1 Yes. Q2 No; mind-door also knows sound as concept or as present object.*
Nose triad	*ghāna-pasāda*	*gandhārammaṇa (odor)*	*ghāna-viññāṇa*	*Q1 Yes. Q2 No.*
Tongue triad	*jivhā-pasāda*	*rasārammaṇa (taste)*	*jivhā-viññāṇa*	*Q1 Yes. Q2 No.*
Body triad	*kāya-pasāda*	*phoṭṭhabbārammaṇa (tangible: hardness/temperature/motion)*	*kāya-viññāṇa*	*Q1 Yes. Q2 No.*
Mind triad (broad)	*mano-dvāra (adverting)*	*Any of the six*	*mano-viññāṇa*	*Q1 Are all dhammārammaṇas only known by mano-viññāṇa? Yes. Q2 Are all mano-viññāṇa only dhammārammaṇa? No; they can also take the other five object types.*

Teacher cue: drill “door first, object second, knowing third.” If a student says “voice of my boss,” split it: sound on ear-door triad; “boss” is concept at mind-door.
(Sources: CMA process chapters; U Thittila, Consciousness; Silānanda Vol. 1.)

T V6.6 — Truths Pair Sheet

Use: test forward vs. converse truth, then write one bounded conclusion. Keep scope/conditions explicit.

Statement (class talk)	***Forward truth?***	***Converse truth?***	***Scope/conditions to state***	***Final bounded wording (write this exact line)***
"All persons are aggregates."	*Not strictly true in Abhidhamma terms*	*False*	*Two truths: "person" = designation; aggregates = ultimates*	*We speak of a "person" by designation when the five aggregates are present; aggregates themselves are not a person.*
"All emotions are vedanā."	*False*	*False*	*Emotion mixes multiple aggregates and concepts*	*Vedanā is tone only; emotions are multi-aggregate constructs plus concepts.*
"All visible forms are seen by eye-consciousness."	*False*	*—*	*Mind-door can also know visible forms*	*Eye-door sees visible forms; mind-door can also know them. Do not equate "visible form" with eye-door only.*
"All ear-door objects are sounds."	*True*	*Converse false*	*Ear-door legality rule*	*All ear-door objects are sounds, but not all sounds are only ear-door objects; mind-door can know sound as well.*
"All wholesome states have wholesome roots."	*True*	*Converse false*	*Distinguish kusala vs. kiriya/vipāka*	*All kusala dhammas are rooted in wholesome roots, but not all dhammas with wholesome roots are kusala (some are functional/resultant).*
"Nibbāna is the unconditioned."	*True*	*True*	*Unique extension (only one unconditioned)*	*Nibbāna is the unconditioned element; here forward and converse both hold.*
"All rūpa are sense bases."	*False*	*False*	*28 rūpas vs. 6 internal bases*	*Sense bases are a subset within rūpa; neither exhausts the other.*

“All aggregates are impermanent.”	*True (ultimate lens)*	*Converse N/A (category shift)*	*Limit to paramattha aggregates*	*All five aggregates are impermanent; do not generalize this line to conceptual “persons” without the two-truths caveat.*

Teacher mini-workflow: write the claim, ask Q1/Q2, name scope, then lock the bounded line. If either direction fails, say exactly where and why.
(Sources: CMA on Two Truths and aggregates; Yamaka method intros; Silānanda Vol. 1; Janakābhivaṃsa.)

If anyone tries to smuggle “my boss’s angry voice” onto one rail, hand them the triad cards and make them say the door out loud first. Then they can have their philosophy badge back.

T V6.7 — Formations Trio Map

Use: separate the three “drives” fast; write pairable claims and the repair script.

Item	***Definition (clean)***	***Pairable claims to test (Q1 / Q2)***	***Repair script (bounded conclusion)***
cetanā (volition)	*The coordinating intention that steers the mind toward doing; always present with every kammically active citta.*	*Q1 Are all intentions desire? No. Q2 Are all desires intention? No.*	*"Intention is the steering factor; it can run without craving. Desire may be present or not."*
chanda (zeal/wholesome desire/aim)	*The wish to act/do/learn; ethically variable but often wholesome when yoked to right view.*	*Q1 Are all wholesome states driven by chanda? Often, but not necessarily. Q2 Is all chanda wholesome? No, it can be ethically neutral or mis-aimed.*	*"Chanda is aim/zeal; cultivate it and pair with wisdom so it doesn't drift."*
taṇhā (craving)	*Thirst for pleasant, to be, or not-to-be; always unwholesome; sits at the C2 hinge (vedanā→taṇhā).*	*Q1 Is all desire taṇhā? No. Q2 Is all taṇhā desire? Yes, an unwholesome kind.*	*"Craving is the unwholesome thirst. Replace it with wise chanda and skillful cetanā."*

Teacher cue: read hot moments as "Which of the trio is showing?" Then deliver the repair line on the spot.

T V6.8 — Latent vs. Present

Use: mark whether the factor is currently manifesting (pariyuṭṭhāna) or sitting latent (anusaya); run the pair test; choose an intervention.

Factor	***Present now?***	***Latent?***	***Pair test result (Q1/Q2)***	***Intervention (30-sec protocol)***
Greed (lobha)	*Possibly (urge noticeable)*	*Yes (as rāgānusaya)*	*Q1 Are all latent defilements present? No. Q2 Are all present defilements latent? Usually yes.*	*Label tone; widen field; swap taṇhā for task-aim (chanda) on one breath.*
Aversion (dosa)	*Possibly (push/irritation)*	*Yes (paṭighānusaya)*	*Same as above*	*Relax face–shoulders–chest; name "unpleasant tone," not "their fault."*
Delusion (moha)	*Often subtle fog*	*Yes (avijjānusaya)*	*Same pattern*	*Ask twice: "What is it as dhamma?" Return to door.*
Views (diṭṭhi)	*If arguing/story-grippi ng*	*Yes (diṭṭhānusaya)*	*Same pattern*	*Two-truths cue: "Person by designation; aggregates in reality." Rephrase claim.*
Conceit (māna)	*If comparing/self-inflat ing*	*Yes (mānānusaya)*	*Same pattern*	*De-personalize: list aggregates at play; drop "I."*
Craving for becoming (bhava-taṇhā)	*If fantasizing identity*	*Latent and flares*	*Same pattern*	*Cut at C2: feel tone, name urge, switch to present-task chanda.*
Ignorance (avijjā)	*Background default*	*Always latent unless wisdom is strong*	*Same pattern*	*Insert "door before meaning" plus one anicca label.*

Teacher cue: If present, you can hear it in language and posture; if latent, it's a tendency that will flare with the right trigger. Treat present first, then weaken latent by repetition of the correct counter-move.

T V6.9 — Process Placement (Consciousness)

Use: locate the citta correctly by door, object, and stage; write a pair-testable claim; warn the class about common misplacements.

Door	***Object***	***Citta stage (example)***	***Pair-testable claim (Q1/Q2)***	***Misplacements to avoid***
Eye	*Visible form*	*cakkhu-viññāṇa (seeing)*	*Q1 Are all seeing-consciousnesses about visible form? Yes. Q2 Are all visible forms only known by seeing? No, mind-door can know them too.*	*Calling image-based remembering "eye-door seeing."*
Ear	*Sound*	*sota-viññāṇa (hearing)*	*Q1 Yes. Q2 No; mind-door can handle sound as concept.*	*Smuggling "meaning" into ear-door; meaning is mind-door later.*
Nose	*Odor*	*ghāna-viññāṇa*	*Q1 Yes. Q2 No.*	*Treating "memories of smell" as nose-door events.*
Tongue	*Taste*	*jivhā-viññāṇa*	*Q1 Yes. Q2 No.*	*Calling craving for a dish "taste consciousness" instead of javana with taṇhā.*
Body	*Tangible (hard/heat/motion)*	*kāya-viññāṇa*	*Q1 Yes. Q2 No.*	*Dumping "tension narrative" under body-door instead of mind-door concept.*
Mind	*Any of the six objects*	*mano-viññāṇa in mind-door process*	*Q1 Can mind-door take all six object classes? Yes. Q2 Are all those objects only mind-door? No; five doors each take one.*	*Calling every thought "emotion," or every concept "dhammā" in the ultimate sense.*
Mind	*Concept (paññatti)*	*Mind-door javana on meaning*	*Q1 Is meaning ever a five-door object? No. Q2 Does mind-door only take concepts? No; it can also take present or remembered ultimates.*	*Teaching "the ear hears the insult"; correct is "ear hears sound; mind knows insult."*

Mind	*Nibbāna (path/fruition)*	*Supramundane mind knowing the unconditioned*	*Q1 Is nibbāna knowable only at mind-door? Yes. Q2 Are all mind-door objects nibbāna? No.*	*Treating "calm" as nibbāna. It is not.*

Teacher cue: drill "door → object → knowing." Only then add stages like adverting, receiving, investigating, determining, javana, registration.

T V6.10 — Phenomena vs. Concepts

Use: keep rails clean. Dhammas are ultimates; paññatti are designations. Pair-test the equivalence both ways and write a safe line.

Dhamma (paramattha)	***Paññatti example (designation)***	***Safe wording (how to say it)***	***Pair test result (Q1 "Are all X Y?" / Q2 "Are all Y X?")***
vedanā (feeling-tone)	*"Emotion"*	*"Vedanā is tone only; emotions are mixed constructs."*	*Q1 No. Q2 No.*
saññā (perception/marking)	*"Memory/story"*	*"Saññā recognizes features; stories add concepts and other factors."*	*Q1 No. Q2 No.*
cetanā (volition)	*"Decision by me"*	*"There is volition; it is not a self deciding."*	*Q1 No. Q2 No.*
rūpa (material dhammas)	*"Body image," "my phone"*	*"Rūpa is material phenomena; 'phone' is a convention on rūpa."*	*Q1 No. Q2 No.*
viññāṇa (consciousness)	*"Mind" as container*	*"Consciousness is momentary knowing, not a container."*	*Q1 No. Q2 No.*
nibbāna (unconditioned)	*"Peaceful state"*	*"Nibbāna is the unconditioned element; calm states are conditioned."*	*Q1 No. Q2 No.*
Any dhamma	*"Person," "team," "meeting invite"*	*"We speak of persons and teams by designation upon dhammas."*	*Q1 No. Q2 No.*
Dhammārammaṇa (mental object)	*"Idea/image"*	*"Ideas are objects at the mind-door; many are concepts, some are present/past/future ultimates."*	*Q1 No. Q2 No.*

Teacher cue: if a student collapses rails, make them write the two questions and the final bounded line: "We say X by designation when Y-dhammas are present; neither entails the other."

If someone insists "all desire is taṇhā," hand them V6.7 and let them enjoy being wrong in two directions at once. Then give them the repair script and move on.

Assessment Model (per chapter; series-standard)

- ***Pack:*** *10 T/F, 10 Fill-in, 10 Matching,* **+** *1 Label-the-Diagram (a pair-board or process plate), 2 Short Answers (rewrite a claim with scope), 1 Scenario Case (pair-test a real-life claim), 1*

Micro-log (60–90s observation), Quick Quiz 5.

- ***Difficulty flow:*** *Recall → direct pair-testing → spotting failed converses → issuing bounded conclusions.*

Pedagogical Spine & Canonical Anchors

- ***Why pairs:*** *The Yamaka exists to* ***resolve ambiguities*** *and* ***fix precise usage*** *by always checking the converse, not just the forward statement. We reproduce that habit across ten doctrinal arenas, explicitly mirroring the canonical chapter set.*

- ***Continuity:*** *Builds on Vol. 5's debate hygiene and Vol. 3's door-object-knowing literacy; keeps Vol. 4's "two-rails" (paramattha vs. paññatti) always visible.*

- ***Bridge to Vol. 7 (Paṭṭhāna):*** *Pair-testing prepares minds for* ***conditional relations*** *(the 24 paccaya), where we evaluate* ***how*** *and* ***why*** *a conclusion holds, not only* ***whether*** *it holds both ways.*

Namo tassa bhagavato arahato sammāsambuddhassa.

Yāni pi imāni dhammadesanā-pustakāni mayā racitāni,

sabbalokassa hitāya sukhāya ca hotu.

Sukha-sādhāraṇena upāyena,

sallakkhaṇika-atthañca gambhīra-atthañca

sukarāvabodhehi desanā pavattatu.

Mayā Bhikkhunā Dhammasaminā Siridantamahapālakena

sabbadese sabbakāle ca

buddhadhammo saphalo anuggahako ca desito hotu;

paṭiladdha-saddhā pasādo ca bahujanassa uppajjatu.

Imaṁ kusala-kammaṁ ādāya

satthari ca dhamme ca saṅghe ca patiṭṭhāya,

kilesānaṁ parikkhayāya,

diṭṭhadhamme nibbāna-sacchikaraṇāya

pattiyā hotu. Idam me puññaṁ nibbānassa paccayo hotu.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One*.*

May these Dhamma-teaching books that I have composed be for the welfare and happiness of the whole world. By accessible and skillful means, conveying both the direct and the profound meaning, may the teachings be easy and effective to understand.

May I, Bhikkhu Dhammasami Siridantamahapālaka, teach the Buddha's Dhamma across all lands and times in a fruitful and supportive way; may faith and serene confidence arise in many people.

Relying on the Buddha, the Dhamma, and the Sangha, may this wholesome effort lead to the exhaustion of defilements and to the realization of Nibbana in this very life. Through this merit, may Nibbana be the condition.

About the Author

Bhikkhu Indasoma Siridantamahapalaka (pen name of **Ven. Sao Dhammasami, M.A. in Pāli, Ph.D. Candidate, I.B.S.C.**) is a Buddhist monk, researcher, teacher and Master Trainer dedicated to preserving and transmitting the Buddha's profound teaching of *Paṭiccasamuppāda* (Dependent Origination). His academic

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Ven. Sao Dhammasami has undertaken extensive study of both canonical sources and traditional Burmese lineages, including the teachings of Mogok Sayadaw, Monlae Sayardaw ,Mahāsi Sayadaw, Pa-Auk Sayadaw, and Ledi Sayadaw. His work integrates doctrinal precision with practical application, seeking to make complex principles—such as the twelve links, three rounds (*vaṭṭa*), and twenty modes—accessible for modern students, practitioners, and educators.

He is also the founder of **The Hswagata Buddha Tooth Relics Preservation Museum and he is working for The Office of Siridantamahapalaka**, a platform devoted to Dhamma research, publications, and educational tools. Beyond his academic and teaching commitments, he has actively engaged in cultural preservation and interfaith dialogue, contributing to the safeguarding of Buddhist heritage, including sacred relics and historical sites.

Breaking the Wheel: A Practical Handbook on Dependent Origination represents his most comprehensive effort to date: a bridge between ancient Pāli wisdom, Abhidhamma analysis, and contemporary pedagogy. It is written to serve not only scholars of Buddhism but also practitioners seeking a practical roadmap to understand and transcend the cycle of *saṃsāra*.

The Author Published Books

(All Books can download at https://www.amazon.com and https://www.academia.edu)

Date	Full Title	ASIN

2024-02-28	A Beginner's Guide to the Law of Dependent Origination (Paṭicca-Samuppāda): Introduction to the Mogok Sayadaw's DO Teaching Visual Aid DO Cycle Diagram Vol-V	B0FSKS4F18
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